

A Female Gives Thanks to Islam

By Dr. Muhammad bin Mahmoud as-Sayyid
In the Name of Allah, the Most Compassionate, the Most Merciful

Foreword of the Author

I have written this foreword after I finished writing the book in full. I feel overjoyed deep within my heart. This joy stems from my Lord Who helps and guides those whose dreams, projects, concerns, knowledge, and culture build within themselves a sense of responsibility to benefit people, make them happy, and acquaint them with the beauty, splendor, and genius of their universal religion of Islam.

Yes, for seven years, I have been familiarizing myself with what is imposed and practiced upon the Western woman (my sister from Eve). They first stripped her of her religion and her family, and then managed to strip her of everything. Today, this Western reality of the Western woman has turned into a model with various forms for the Arab woman.

Meanwhile,

I have been looking forward, wishing, and dreaming of producing a book whose lines will carry the language of love, dialogue, ease, depth, and realistic comparison.

This is so that the world can see the splendor of Islam with its beauty and universality in its love for women, which gives them their rights and freedoms to preserve them from anything harmful.

And this is also so that every woman in the world can know that she will not find empowerment, freedom, integrated equality, tranquility, knowledge, learning along with care, and the preservation of her rights except in this universal religion of Islam, with whose rise in the world came the rise of a happy, smiling, and strong female who used to be something insignificant in all other civilizations and distorted religions.

Then came her universal religion of Islam, which made her declare it to the whole world with all freedom and confidence: I am not an object for buying and selling; rather, I am, in Islam, half of the world. I enjoy my rights and perform my duties just like men, both in religious and worldly affairs. Even in the Hereafter, I will find punishment or reward just like men. Moreover, the best among men in terms of manners and honor are those who are best to their women, whether they are their daughters, wives, or mothers.

This female has occupied a great place in the large arena of Islam. She has rather become an area for competition by men in serving her, caring for her, and making her happy, so that the man will find bliss in this world and in the Hereafter.

Yes, I will not hide from you that I entered the reality of the West and its garden of rights, with the mentality of a tolerant person who loves every aspect of perfection that aims at making every woman in the world happy, especially since I carry the spirit of my universal Islam.

I entered calmly, looking carefully at this Western reality and its relationship with the women living therein.

I entered this reality with a smile, as if I was entering a garden which they told me was the most beautiful ever in the world, and which contained all kinds of pleasures and flowers of all different colors and odors, with birds and butterflies flying around.

Yes, I was dazzled by the appearance of this garden, as I explored its perfect system of organization and follow-up, seeing the rights of animals therein and the rights of plants, flowers, and birds.

Every sign in this garden reminds you of these rights.

At the start of my entry, everything amazed me, and frankly, I took pictures of everything I saw on camera with great pleasure.

I approached the owner of this garden and looked carefully into all his behaviors, to find out that he was exerting every effort to make his garden continue to look that way in terms of the rights of animals and plants.

However, I also found out that he, with all professionalism and criminality, is wrongful to every female in his garden, even in the simplest of rights, namely the salary inequality between females and other male workers who do the same work.

And he uses this female in everything. What matters is that she becomes the biggest source of revenue, even if her body is the object of business, and even if the job is prostitution and vice.

He even killed some of them with all injustice and silence, and stripped some others of everything, including the right to get married and have children.

At this point, I looked at the garden again, with no amazement!

I saw every flower as if it were a thorn that was brought to beautify the garden, and every butterfly was a venomous snake that changed its color according to its prey in this garden of vice. As for the bird, it sang the scene of injustice, brutality, and the practice of all forms of vice in this place.

The only victim there was the female (our sister from Eve).

Unfortunately, this is the reality of the West when we see it closely and get to know how women live there.

Thereupon, we concluded that our sister from Eve in the West (the Western woman) needs immense support to live her life with dignity.

Hence, this book is a gift which I put in the hands of every Muslim girl who is confident, distinguished, outstanding, and aspiring, so that she will play a role in supporting her sister from Eve in the West. By Allah, the Western woman needs you as an ambassador of women.

Accordingly, I expect you to present the universal model of the life of woman in Islam, with all confidence, love, and pride.

Moreover, I expect you to declare to the world that you represent the universal daughter of Islam.

By Allah, I do not feel that this book is mine!

Rather, it is "A Project of Pride".

I hope this book will be the best gift given to a daughter by her father or mother.

And I hope this book will be a gift a brother gives to his sister, a husband gives to his wife, and a girl gives to her friend.

Thus, we will have ambassadors of proud Muslim girls in every family who cherish their Muslim identity and seek to promote it among other girls.

Please accept my gift!

Penned by

Dr. Muhammad bin Mahmoud as-Sayyid

The female before Islam

Let us travel together to a historical period which can be best described as the phase of a female before Islam. In this journey, we will not have any goal but knowing the condition of females in these ages.

We will realize a truth as clear as the sun: that woman, over the course of history and the successive nations and civilizations, lacked identity, competence, and freedom, and she would mostly live in suffering - except during the eras of Allah's prophets and messengers.

The woman in China:

The woman in the Chinese civilization was a property to be bought and sold and was deprived of her material and moral rights. They used to regard her birth as an evil omen and would deny her all social and financial rights. To them, she was an incompetent person who could not decide anything of her affairs and deserved no education.

When she got married, she would move to the house of her husband and take his name.

And she would be given an appellation that denoted submission.

That is she would live in total submission to her husband; and if he died, she was obliged not to marry after him. She was even required to burn herself as a sign of honor to him.

In the old Chinese books, a woman was referred to as "the painful water", which sweeps all happiness and spoils society.

In 1937, China had over three million bondmaids.

She would be prevented from marrying after her husband, and she would continue as a servant in the house, and did not have the right to anything but this service, in return for nothing.

The woman in India:

The woman in India was in no better condition than her sister in China.

Their scriptures even regard the woman as less than a man from the beginning of creation. We read the following in the Manu mythologies: "When He created women, He imposed on them the love for bed, seats, ornaments, filthy desires, anger, lack of honor, and misconduct. Women are as filthy as the untruth itself. This is an unchanging rule." {The book "Al-Mar'ah Fi At-Tarikh Wa Ash-Shari'ah" by Sa'd al-Hamadani}.

From this we see clearly that woman's beliefs are a symbol of allurement and evil, and a source of impurity.

What an unjust and unjustifiable view!

This sordid view was even given religious importance until it became a creed upon which people were raised.

Surprisingly and paradoxically, Indians, who regarded women as a source of vices, also put them in their temples and transformed these temples into hubs for prostitution and dance, as in the Temple of Tamil Nadu.

A group of women would dance and sing in front of idols, and they were used thereafter for the enjoyment of the clergymen.

Even Buddha's view of women was no different, for he considered them as a source of danger to his mission.

A woman was a semi slave to her husband, to the extent that if he died, she would be obliged to belong to one of his male relatives.

They even said: She must die on the day her husband dies and be burned alive with him in the same crematorium.

This unjust habit continued until the 17th century, when it was abolished.

{Al-Mar'ah Bayn Al-Fiqh Wa Al-Qanun, by Mustafa al-Siba'i.}

The woman among the Persians:

Women in the Mazdakite ages were a rightful possession for everyone. When a house had a surplus of females, they would be taken by another man. Thus, children came to be unaware of who their real fathers were.

Even if a man sentenced a woman to death, she would have to obey his command, for she was a mere bondwoman to him.

And when a woman experienced a menstrual or post-partum period, she would have to leave the house and stay in a small tent outside the town, and it was not permissible to communicate with her. They even thought that they would become impure by touching her.

The woman among the Romans:

At first, the family values were their honor and they held the mother in high regard. Yet, as they went deep into the Western civilization, everything was lost, on top of which was the woman. The Roman law used to regard the female as one of the causes of ineligibility, and she had no legal character.

The Romans knew a kind of marriage called "marriage by dominance", in which a woman would go into her husband's authority and her ties with her family would be cut off. The husband was so dominant that any case involving his wife would be referred to him, and he would pass the judgment he saw appropriate, even if this was the death sentence. And if the husband died, she would move to the guardianship of his sons, brothers, or uncles.

"It appears from this that the woman in the Roman civilization was ineligible and without any legal character."

The woman among the Greeks:

Although Greece was one of the most civilized ancient nations, the woman to them was a model that represented the source of people's disasters and pains, so much that they called her "an evil from the work of Satan". She was deemed mindless and unworthy of education.

Aristotle said: "Nature has not provided [the] woman with any significant mental aptitude."

Aristotle also said: "Three people have no decision in their own affairs: the slave who has no will; the child who has a deficient will; and the woman who has a will but lacks the ability."

Plato, the founder of the school of thought, said: "Women are at the level of children and servants. Men are higher in rank than women."

The Greek law stripped women of their civil rights and placed them under the absolute authority of men, to the extent that they became part of their possessions, to be bought and sold, and they had no right to inheritance.

This was a quick and simple review of the old civilizations and how they wronged and humiliated women over the course of a cruel and merciless time, away from the heavenly religions.

The woman among the Jews:

The Jews consider the woman to be a source of curse and believe she allured Adam into the commission of sin.

The Jewish Shariah strips the woman of most of her civil rights in all different phases of her life.

It even allows an insolvent father to sell his daughter as a slave girl, according to the Book of Exodus.

"And if a man sells his daughter as a slave girl, she shall not go out as the male slaves do."

In other words, she will not be set free and will remain a slave for the rest of her life!

She was even like a slave girl in the house of her father.

When she gets married, the dowry is paid to her father or brother as a purchase price. Then, her husband becomes her absolute master. This is because the contract, in their law, is "a contract of mastery", not of marriage.

A woman among the Jews is inherited as part of inheritance. If her husband dies, she goes to his inheritor who can sell her or prevent her from getting married.

Once the husband dies, his widow immediately becomes the wife of his brother or his half-brother from the father's side, especially if she did not have children from that husband.

She is not consulted over any of these things, which come to pass whether she accepts or not. And she does not become lawful for any other man unless he disavows her.

Furthermore, she has no share whatsoever in inheritance.

Then afterwards, a deceased person's daughter was inherited, if he did not have sons, on condition that she would get married to a man from his kindred.

"When she menstruates, she is regarded as impure, and her husband would not touch her, even by his finger, or give or take anything from her, and would not eat with her on the same table or sleep with her on the same bed. And if she falls ill, he may not serve her, even without touching her."

{A Group of Jewish Laws and Habits, by Rabbi Jaz Fried}.

The woman in Christianity:

The woman in distorted Christianity is in no better condition than the Jewish woman.

They regarded her as the origin of sin and the source of evil, because she was the cause of all corruption as well as Adam's exit from Paradise.

Gynophobia crept into Christianity.

Cristo said: "Woman is an unavoidable evil, a natural allurements, an inevitable disaster, a danger in the house, a ruinous temptation, and a painted evil."

The church banned divorce, even if the woman was living in the worst condition. They may only be separated physically.

Theologians would even ask: Does the woman's body have a soul? Is it proper for her to worship Allah as men do?

O Allah, females had suffered a lot before Islam!

The woman among pre-Islam Arabs:

Pre-Islam Arabs used to hate daughters, and when a man was given the news of having a baby girl, his face would blacken and he would feel gloomy and extremely sad.

What was the fate of this female, the newborn?

The Qur'an describes this wrongful fate that was devoid of any emotion or mercy, to the extent that the Qur'an labels it as a terrible judgment.

Allah Almighty says: {When one of them is given the good news of a female baby, his

face darkens while suppressing his anguish. He hides away from people because of the bad news he was given. Should he keep her in disgrace, or bury her in the dust? How terrible is their judgment!} [Surat an-Nahl: 58-59]

A newborn girl would have one of two fates:

1. A life of humiliation.
2. Being buried alive.

When a man had a baby girl, they would say to him: "May Allah safeguard you from her shame and provide you with her sustenance!" Out of fear from disgrace. And if she was left to live, she would lead a life of humiliation and contempt. Even in food, she was not shown mercy.

The Qur'an describes the reality of females among the Arabs, so that the whole world can see the mercy that came to all women with this universal religion of Islam.

Allah Almighty says: {They also say: "What is in the bellies of these livestock is exclusively for our males and forbidden to our females, but if it is stillborn, they all will have share in it." He will punish them for what they attribute. He is All-Wise, All-Knowing.} [Surat al-An'ām: 139]

Ibn 'Abbās said: "They used to forbid milk for their females, and their males would drink it."

When an ewe gave birth to a male lamb, it would be slaughtered and be eaten by men only.

But if the lamb was female, it would be left and not slaughtered.

And if it was stillborn, it would be eaten by men and women.

How strange! She would only eat from a dead animal, and even then she would not eat alone!

Asmā' bint Abu Bakr (may Allah be pleased with her) said:

"I saw Zayd ibn 'Amr ibn Nufayl standing with his back against the Ka'bah and saying: 'O people of Quraysh, by Allah, none amongst you is on the religion of Ibrāhīm except me.' He used to preserve the lives of little girls. If somebody wanted to kill his daughter, he would say to him: 'Do not kill her; I will feed her on your behalf.' So, he would take her, and when she grew up, he would say to her father: 'Now if you want her, I will give her to you, and if you wish, I will feed her on your behalf.'" [Narrated by Al-Bukhārī]

How females would get married in jāhiliyyah (pre-Islam period of ignorance):

Pre-Islam Arabs had four types of marriage:

1. Marriage like what we know today:

A man goes to another man to propose to his daughter and pays her dowry and then marries her.

2. Istibdā' marriage:

A man would say to his wife: When your menstrual period has ended, go to so-and-so and have sexual intercourse with him. The husband would then refrain from any sexual intercourse with her until it appeared she got pregnant from that man. He would do so in pursuit of children, without any regard for this oppressed female.

3. The third type of marriage:

A group of men, less than ten, would enter the place of a woman and would all have sexual intercourse with her. Then, if she got pregnant and gave birth, she would send for those men, who would all show up, and none of them could refuse to come. Then, she would choose one of them to be the father of the newborn, and he would not refuse, even if he was not his real father.

What a horrible practice, in which they would rape her one after another!

They could only engage in such a practice because they saw her as nothing!

4. The fourth type:

Sexual intercourse with prostitutes. Banners were erected over their doors as a defining sign.

Men would enter into a prostitute's place, and she would not reject anyone who wanted to copulate with her. If she got pregnant and gave birth, lineage experts would be summoned to determine the baby's father.

In these terrible forms of marriage in pre-Islam Arabia, we can see the lowliness in morals, concepts, and values; as if it were an animalistic life, with females being its only victim.

Then came the universal Islam

Yes, the great and superb religion of Islam came to save the female from the brutal practices in the past civilizations. Indeed, women did not have any material or moral significance in this world, until Islam came and made them queens and gave them rights just as it gave men their rights. Islam brought various rights and duties for men and women, depending on the beauty in the composition of both the male and female, which produces an effective integration between men and women.

So, Islam came with rights to boost integration between men and women, not identicalness, which is promoted today in international conferences in the name of gender equality.

Now, pose this clear question to them:

In which things do you call for equality between men and women? In terms of their creation and composition or in their rights and duties?

This question points out the contradiction lived by those who raise the slogans of absolute equality, for the traits of creation and composition are the basis of the rights and duties. So, what kind of equality is this which does not take into consideration the distinction and differences in the creation, abilities, and needs between men and women. Failure to take this into consideration contradicts justice. Hence came the justice and mercy of Islam, which ordained on men and women rights and duties that suit their nature of their creation, physique, and disposition.

Islam guarantees equality between men and women in what relates to human aspects and assigns them equal rights and duties while taking into consideration the individual differences between them.

Therefore, the Prophet (may Allah's peace and blessings be upon him) said: "Women are the partners of men." [Narrated by Abu Dāwūd; classified by Al-Albāni as Hasan/Good]

How strange! The West today tries to propagate that they are the origin of rights, thereby seeking to lead us to their vice which is hidden under the slogan of equality. They do not know, however, that for more than 1400 years, Islam has given every Muslim girl her freedom and rights within a balanced system designed for the happiness of the Muslim society.

There is complementarity in roles that generates love, cooperation, and giving. Even in the most important matters in Islam, this universal religion puts men and women on an equal footing in terms of duties, faith, and acts of worship, like prayer, fasting, Hajj, and Zakah; they are equally accountable.

This elevates the status of the female, who was regarded as lowly commodity in the past civilizations.

Along with this equality, Islam takes into account the physical and psychological differences between the both genders.

Listen to this, O female, everywhere you are!

Out of care about the psychological nature of women in menstruation, Islam cancelled the obligation of prayer for them during this period and delayed the observance of fasting - all in consideration of their natural disposition.

Now tell me, or tell the world: Are there other rights and equality as effective as the equality prescribed by Islam while taking into consideration the nature of the two genders and their physical and psychological composition?

Islam is not a civilization built upon desires, pleasures, and free access to women and violation of their dignity, like the civilization of the miserable West. Rather, it came to treat women as queens and ambassadors of virtue and values. For example, Islam perpetuated the personality of Mary (peace be upon her) as a symbol of purity and chastity, unlike the Jews who accused her of adultery, Allah forbid.

Allah Almighty says: {Also [the example of] Mary, daughter of 'Imrān who guarded her chastity, so We breathed into her through Our angel, and she firmly believed in the words of her Lord and His Scriptures, and was one of the obedient.} [Surat at-Tahrīm: 12]

This great religion also treats men and women equally when it comes to the right of ownership, freedom of opinion, and freedom of worshiping Allah, the Exalted.

Islam even allocates for women more rights and less duties, in overall terms.

Hence, the call for absolute equality between men and women is real injustice to women and gross neglect of their rights and nature.

How great and amazing you are, O heroine, as you had to live in their lowly system and go through this suffering until Islam reached you and you could say to the Western world,

along with all its slogans of freedom and equality:

Your equality gives nothing in everything and grants no rights in all rights. It is only about enjoyment, insult, and engagement in animalistic life. Yet, Islam came and embraced me and made me the greatest and a valuable created being.

She should also say to them: Do you want, by your slogan of freedom, that I give up my femininity and nature and turn back to the age of darkness, misery, and spiritual loss?

Let us talk calmly and based on reason and knowledge!

Is the revocation of all differences between men and women scientifically and practically acceptable?

Science has proven that woman differs from man in everything, like appearance, character, the proteins in the body, and women's physical functions, such as pregnancy and suckling, as well as the differences in psychological nature and physique. No sane person would support revocation of all these differences and legislation of laws without regard for the nature of people's composition.

Let us hear the voices of rational people from within the Western civilization.

In his book "Man, the Unknown", Alexis Carrel said:

"The differences existing between man and woman do not come from the particular form of the sexual organs. In reality woman differs profoundly from man in terms of the chemical substance secreted in the uterus inside her body. Every one of the cells of her body bears the mark of her sex."

Then, he criticized those who advocate equality between men and women without considering the congenital differences between them. He said:

"Ignorance of these fundamental facts has led promoters of feminism to believe that both sexes should have the same education, the same powers, and the same responsibilities. In reality, woman differs profoundly from man... Biological laws are unchangeable. Women should develop their aptitudes in accordance with their own nature, without trying to imitate the males. Their part in the progress of civilization is higher than that of men."

On her part, the president of the French Association for Women said:

"The call for a complete equality between man and woman leads them to the point of loss, as neither of the two parties obtain their rights."

And I say: The man may get what he wants from the woman, and she goes back to the ages of darkness and humiliation.

A French magazine conducted a survey in which 2.5 million French girls, from all ages and social and cultural levels, were asked about their opinions regarding marriage to Arabs.

90% replied in the affirmative, for the following reasons:

- . I got bored of equality with men.
- . I got bored of the state of tension day and night.
- . I got bored of work in factories and running to catch the metro.

Bakr Abu Zayd, an intellectual, said:

"These deviant calls are launched in the name of liberating women through two theories: freedom of women and equality between man and woman.

These two Western theories are intellectually and religiously void. They are aimed at tempting the believing women away from their religion and spreading immorality among them."

Why does the West, where the female is in loss, want to convince us that they support women, whereas we are the most nation on earth that adopts a system that gives women their freedom and rights and cares for them in all age phases?

As for the wrong individual practices, the universal and just religion of Islam has nothing to do with them.

Because you are great, your Islam has assigned you a mission.

As you take a look at people and see the condition of women before Islam and in all civilizations,

you will not believe what happens to women in the spring of Islam, which empowers them and assigns them the same religious obligations as ordained upon their partners, men.

No discourse in history indicates equality like the discourse of the Qur'an, which addresses males and females concerning religious obligations. What does this mean?

{O mankind} and {O you who believe} refer to men and women.

Moreover, the first command was addressed to Adam and Eve together: {We said: "O

Adam, dwell in Paradise, you and your wife."} [Surat al-Baqarah: 35]

And listen to this divine promise to males and females: {I will never waste the deeds of any doer among you, male or female; you are the same in reward.} [Surat Āl 'Imrān: 195]

I ask you by Allah to tell me whether there is a comprehensive equality like this:

{Muslim men and women, believing men and women, obedient men and women...} [Surat al-Ahzāb: 35]

Moreover, women are accountable to Allah Almighty in an independent and separate way from men, as indicated by their pledge of allegiance to the Prophet (may Allah's peace and blessings be upon him).

{O Prophet, when the believing women come to you, pledging to you that they will not associate anything with Allah, that they will not steal, that they will not commit fornication, that they will not kill their children, that they will not falsely attribute [illegitimate] children to their husbands between their arms and their legs, that they will not disobey you in what is right, then accept their pledge and ask Allah to forgive them. Indeed, Allah is All-Forgiving, Most Merciful.} [Surat al-Mumtahanah: 12]

Now let me tell you, and tell the world, that as Islam made men and women equal in the religious obligations, it also treated them equally in punishments:

- . The punishment for theft.
- . The punishment for slander.
- . The oath of condemnation.
- . The punishment for adultery.

Our Prophet (may Allah's peace and blessings be upon him) was truthful when he said: "Women are the partners of men."

Equality in heaven:

One of the greatest pillars of faith, upon which the Muslim religion rests, is belief in the Hereafter.

This is the creed of every Muslim man and woman, which they regard as the utmost desired triumph. To Muslim men and women, the Hereafter is not comparable to the life of this world in any aspect.

Rather, the whole worldly life was created for the sake of the Hereafter and its reward or punishment, and to seek Paradise and to keep away from Hellfire.

To every dear female, I say:

Your universal Islam did empower and care for you and make you highly valued in this world.

It also made your status in the Hereafter, in terms of Allah's reward and punishment and entering Paradise, just like the status of men.

It is as if the memories of Adam and Eve would return to their home and gardens anew.

How great this religion is which made men and women equal in all religious obligations and accountability in the Hereafter. This indicates that women, in the universal Islam, are half the world.

Allah Almighty says: {Their Lord responded to them: "I will never waste the deeds of any doer among you, male or female; you are the same in reward."} [Surat Āl 'Imrān: 195]

Allah Almighty also says: {Whoever does righteous deeds, whether male or female, and is a believer, it is they who will enter Paradise, and they will not be wronged even as much as the speck on a date stone.} [Surat an-Nisā': 124]

And He says: {Allah has promised the believers, both men and women, gardens under which rivers flow, abiding therein forever, and splendid dwellings in the Gardens of Eternity, and Allah's pleasure, which is the greatest of all; that is the supreme triumph.} [Surat at-Tawbah: 72]

Greater still is that your Prophet Muhammad (may Allah's peace and blessings be upon him) was commanded to ask forgiveness for you and your partner, man.

Allah Almighty says: {Then know [O Prophet] that none has the right to be worshiped except Allah, and seek forgiveness for your sins and for the [the sins of] the believing men and women, for Allah knows your movements and your places of rest.} [Surat Muhammad: 19]

Some women went even farther and became higher in status in the Hereafter. Those are the best women among humankind:

Asiya, Mariyam, Khadījah, and the young girl Fātimah.

They are the noblest women among all people and their rank in the Hereafter will be greater than that of many men.

Think about the great status of your mother Khadījah, O granddaughter of Khadījah! Abu Hurayrah (may Allah be pleased with him) reported: Jibrīl (Gabriel) came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Muhammad, this is Khadījah coming to you with a dish having meat soup. When she reaches you, greet her on behalf of her Lord and on my behalf, and give her the glad tidings of having a house of Qasab in Paradise wherein there will be no noise or fatigue." [Narrated by Al-Bukhārī and Muslim]

This is the status of your mother on the ground of Paradise!

In light of this honor in Paradise, could anyone on earth argue that Islam does not give women their rights as it gives men!

The Muslim woman will be summoned from the eight gates of Paradise if she obeys Allah's commands and observes His laws.

A pause for reflection!

One of the clearest indications that Islam empowers women and treats them as great and strong human beings is that they will be held accountable for their actions on the Day of Judgment and receive their due reward or punishment.

This points to the fact that they are accountable persons who are responsible for their decisions, thinking, and will, and they shall render to account for all these. And in their freedom of worshiping Allah, they are not tied even to their husbands.

The decision is theirs, and so is the worship, and with them lies the responsibility for winning Paradise.

Their prayer, Zakah, and other acts of worship are their personal responsibility for which they will be held accountable alone.

This is the female in Islam, and this is her universal status on earth and in heaven.

It behooves her to give thanks to Islam.

A female who grows with loving care

We may perceive Islam's care about women in general.

Indeed, this care proceeds with all phases of the female's growth, though she would not receive any meaningful attention in the old civilizations; rather, she lived in humiliation.

All the concepts of education and care which Islam commanded parents to adopt pertain to males and females alike.

There are even special instructions for caring about women and treating them gently.

The female as a daughter

Since her birth, there are glad tidings from heaven about the advent of this blessed precious female, which encourage parents to look after this newborn and care about her.

The Prophet (may Allah's peace and blessings be upon him) said: "Whoever has three daughters whom he educates, provides for, and shows mercy to, Paradise becomes due to him." A man among the people said: "And two, O Messenger of Allah?" He said: "And two." [Narrated by Ahmad; classified by Al-Abānī as Sahīh (Authentic)]

And here is the Prophet (may Allah's peace and blessings be upon him), who declared to everyone that his daughter Fātimah was part of him, and whoever angered her did actually anger him. And as if he was teaching all people how they should receive their daughters when they come to them; he would do the following with Fātimah:

- . He would stand up to receive her.
- . He would kiss her between the eyes.
- . He would hold her by his hand.
- . He would make her sit in his place.

The female as a wife

Before reading the following lines, I wish we could remember the meaning of "the female as a wife" in the previous civilizations.

Islam, for its part, made the wife the queen of the household, preserved in her dignity, feelings, and status.

The Qur'an promotes sublime manners in dealing with this dear wife.

Allah Almighty says: {Treat them kindly.} [Surat an-Nisā': 19]

Ibn Kathīr said: "That is: speak to them nicely and deal with them in a good manner." Moreover, the Qur'an exhorts reason and emotions in marriage and explains that a husband should treat his wife in the way she is required to treat him. Allah Almighty says: {Women have rights similar to the rights over them in a reasonable manner.} [Surat al-Baqarah: 228]

Commenting on this verse, Ibn 'Abbās, the interpreter of the Qur'an, said: "By Allah, I adorn myself for my wife as I would like her to adorn herself for me."

And here is our universal Prophet (may Allah's peace and blessings be upon him) telling the whole world about the criterion of excellence. You are the best... when?

He (may Allah's peace and blessings be upon him) said: "The best among you are the best to their wives, and I am the best among you to my wives." [Narrated by at-Tirmidhi]

The preceding Hadīth points out the measure of excellence, which our Prophet (may Allah's peace and blessings be upon him) linked to the manner of treating one's wife. Not only that! But our Messenger (may Allah's peace and blessings be upon him) began by himself and set the best example for all humanity, when he said: "And I am the best among you to my wives."

He was amiable and always smiling, and he would treat his wives in a funny and gentle manner that bespoke all love.

'Amr ibn al-'Ās asked the Prophet (may Allah's peace and blessings be upon him) this question:

O Messenger of Allah, who is the dearest among people to you?

And there came his response from his heart, mind, and tongue:

"The dearest among people to me is 'Ā'ishah, my wife."

Where are these civilizations that used to see woman as the painful water, who should be burned after her husband's death?

In his last days, Muhammad, the universal Prophet (may Allah's peace and blessings be upon him), reminded humanity about the care for women.

"Treat women kindly, for they are like captives in your hands; they do not owe you anything but support from them."

His beloved wife 'Ā'ishah reported this Hadīth in which he said:

"Indeed, among the believers with the most complete faith are those who are the best in conduct and the most kind to their wives." [Narrated by Ahmad]

Islam made the wife a queen. Thank you, my Islam!

The female as a mother

This great female, who was a dear daughter and a high-placed wife, has now become a mother, who enjoys a very high status in Islam.

Islam constantly reminds children of what their dear and cherished mother has presented to them.

Allah Almighty says: {His mother bore him in weakness upon weakness.} [Surat Luqmān: 14]

And our Prophet (may Allah's peace and blessings be upon him) determined priorities in love, care, attention, companionship, and friendship.

Someone came to him and said: O Messenger of Allah!

"Who among people is most deserving of my good companionship?" He said: "Your mother". He said: "Then who?" He said: "Your mother." He said: "Then who?" He said: "Your mother." He said: "Then who?" He said: "Your father." [Narrated by Al-Bukhāri and Muslim]

What a great honor for a great person!

But let me present to you the most important aspects of this greatness.

To enter Paradise on the Day of Judgment is what every Muslim man and woman compete for!

Allah Almighty placed Paradise at the feet of the mother!

Advising a young man to be kind to his mother, the Prophet (may Allah's peace and blessings be upon him) said: "Stick to her feet, for Paradise lies there."

I can hardly believe ... How amazing!

This is the same female who used to live in humiliation in most old civilizations. She was humiliated as a child, a daughter, a wife, and a mother. However, she is now a queen in the great religion of Islam.

It behooves every female to give thanks to her Islam!

My Islam fosters my education

Before reading these lines, O great female, kindly remember how your status used to be in the civilizations before Islam.

As if you were only created for the sake of others.

As for your great Islam, it did not only save you from their humiliation and oppression and their neglect of your humanity, but it also raised your status in every sense of the word and provided you with all things, on top of which is your education.

The verses on learning in the Qur'an address both man and woman.

Allah Almighty says: {Allah will raise in ranks those who believed from among you and those who are given knowledge.} [Surat al-Mujādalah: 11]

As faith pertains to man and woman, so does education.

Before Islam, women could not even find a particular indication of their right to education as they found it in their universal Islam, since its first days in this world.

This is Asmā' bint Yazīd asking the Prophet (may Allah's peace and blessings be upon him) for special learning for women.

She said: "O Messenger of Allah, men exclusively benefit by your teachings; so devote to us a day on which we may come to you so that you may teach us of what Allah has taught you." The Prophet (may Allah's peace and blessings be upon him) said: "Gather on such-and-such days."

He set a day and met with them every week, teaching them.

I told you: None put women at such a high status like Islam.

This is even for those who are too lazy to seek knowledge.

The Prophet (may Allah's peace and blessings be upon him) enjoined all women to go out and attend the sermons of the two Eids, including the mature girls, the menstruating women, and the virgins staying in seclusion.

One of them said: "O Messenger of Allah, one of us may not have an outer garment."

Listen to what the Messenger of learning, knowledge, and mercy said to her: "Let her sister lend her an outer garment." [Narrated by Muslim]

Women in the Prophet's days properly understood the true meaning of learning and knew that education concerned men and women alike.

While Umm Salamah's slave girl was combing her hair, she heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "O people!"

Umm Salamah said to her maid: "Step back." Thereupon, the maid said: "He called for men!" Not women. Umm Salamah replied: "I am one of people, and the Messenger said: 'O people!'" [Narrated by Muslim]

Umm Salamah rectified this notion for her maid and for every Muslim girl.

And this is Fātimah bint Qays relating that when she heard the Prophet's caller proclaiming "Prayer will be held in congregation", she went out to the mosque and offered the prayer with the Prophet (may Allah's peace and blessings be upon him) in the rows of women.

This shows that this was a general concept among all women, and they were the first to be concerned with the principle of knowledge and guidance.

How strange! Is this the female who was buried alive before Islam, and if she lived, she would lead a life of humiliation? Look at her in the era of Islam and see how this religion enables her to seek knowledge.

And here is the best example of the freedom of women's education, and even encouraging them to seek it.

Enter the Prophet's house and stand before your mother 'Ā'ishah, the Prophet's wife, and receive knowledge from her.

This girl was the most frequent reporter of the Prophet's Hadīths, an advantage that could only be acquired through ongoing education.

Abu Mūsā al-Ash'ari (may Allah be pleased with him) said: "Never was a matter unclear to us and we asked 'Ā'ishah about it, except that we would find some knowledge concerning it with her."

And this is 'Urwah ibn az-Zubayr, the son of her sister Asmā', saying to our mother 'Ā'ishah:

"O mother, I am not surprised by your fiqh, for I say: She is the Prophet's wife, and the daughter of Abu Bakr, who was the most knowledgeable among people. And I am not surprised by your knowledge of poetry and historical events, for I say: She is the

daughter of Abu Bakr, who was the most knowledgeable among people. What surprises me, however, is your knowledge of medicine. How is that? Where did it come from?" Thereupon, 'A'ishah patted his shoulders and said: "The Messenger of Allah (may Allah's peace and blessings be upon him) would get sick in the last days of his life, and Arab delegations would come to him from all directions, and they would give him medical prescriptions; so, I would treat by them."

This is an example of the kind of biographies for women in Islam, who enjoyed such a high level of knowledge.

And this is the daughter of the great scholar Sa'id ibn al-Musayyib. She got married to a young man from the students of her father. After some days of their marriage, he wanted to go out, with his sheet of papers, to learn from Ibn al-Musayyib. Thereupon, she told him: "Sit down; I will teach you the knowledge of Sa'id."

The daughter memorized all the knowledge of her father, the erudite scholar!

It behooves every female today who attained a high level of knowledge to love her Islam more and more. This is quite normal, for she proudly belongs to the Ummah of {Read}.

{Read by the name of your Lord, Who created, created man from a clinging clot. Read, and your Lord is the Most Generous, Who taught by the pen, taught man what he did not know.} [Surat al-'Alaq: 1-5]

My Islam and how it empowered me at work

As I write these lines,

an idea is crossing my mind, which makes me feel totally helpless to present an adequate apology for my failure, and the failure of the whole world, to give due thanks to Islam, which put my mother, daughter, and sister in a high position, provided them with well-established, enduring, and effective rights, and devoted matchless attention to them.

This is a religion that enables women to seek knowledge and education so that they can be elevated.

Yes, elevation with no limits!

She learns until she attains such a lofty position everywhere that none can reach her.

In addition to the opportunity of learning, this great religion also provides her with the opportunity of work.

All in the West are well aware that Islam is a religion of knowledge and work and that it enables its followers, men and women, to seek knowledge and work. Moreover, Islam protects women and lays down regulations over where they can learn and where they can work?

The Islamic model of women education is empowering women, rather than giving the followers of the lustful civilization an opportunity to seek access to this great female, for they want, by means of all their shiny slogans, to bring her back to the servitude and frivolity of the previous civilizations.

Let me elaborate a little on this topic.

The Muslim values of women's work are far superior to their counterparts in the West. We do not say this in a reactive way, as we speak from a position of strength, based on the fact that we possess the universal solution enabling our women to learn and work while maintaining their strength, uprightness, and great respect.

The maternal aunt of Jābir ibn 'Abdullāh (may Allah be pleased with her) wanted to go out to some palm trees of hers to pick up their fruits. The Prophet (may Allah's peace and blessings be upon him) gave her permission, saying: "Go and collect the harvest from your trees, for perhaps you will give some in charity or do a good deed with it."

And a woman would come to the Prophet (may Allah's peace and blessings be upon him) with a garment she had woven by her hand to give it to him as a gift; and he would accept it with all pleasure and appreciation of her handiwork.

And this is the first female physician in Islam,

"Rufaydah al-Ansāriyyah".

When Sa'd ibn Mu'ādh was wounded, the Prophet (may Allah's peace and blessings be upon him) said: Take him to the tent of Rufaydah (the medical clinic) in the mosque. Physician Rufaydah (may Allah be pleased with her) would treat the wounded.

Ibn 'Abdīn said: "A father may prompt his daughter to learn a profession so that she can

support herself, if needed."

The splendor of Islam is that it does not force women to work:

A million kisses to this great religion which takes psychological and moral aspects into consideration in refraining from treating women unjustly.

This is not only by avoiding to arbitrarily prevent her from work, but also by protecting her from forced work.

"The problem in the West is that they force women to work, or else they will starve."

Rather, a woman should be able to make the proper decision (whether to work or not).

I certainly mean the kind of work that is compliant with the values of Islam and which achieves prosperity for her.

The Muslim woman and more than one option

Allah Almighty made for the Muslim female a special kingdom in her house. He commanded her to make this house the most beautiful, stable, and happy kingdom and to devote most of her attention to it, as she plays a leading role in establishing a happy family and a new generation that builds a great society thanks to this great mother.

And in order for a Muslim woman not to be forced to work and leave her own kingdom, Islam obliges man to spend on his wife, who plays a great role in the stability of the family.

This is a great honor that a woman is given money and is being supported in return for the role she plays in her home and kingdom. Thus, she is not forced to work, though Islam permits her to do so. There is a difference between working on her own accord and being forced to work against her will.

How amazing is Islam's consideration of the female's well-being!

You have the choice between staying at home and undertaking your great role, while being supported by someone else, and going to work, yet you go willingly, without coercion due to a lack of money.

When the Muslim female decides to work:

She will find that Islam, which enabled her to get educated, also provides her with the opportunity to work.

And in order for work not to be a loss for her in some familial, psychological, educational, spiritual, and moral aspects, there is a system laid down by her universal Islam. In its proper and wise steps, this system has a far-sighted vision and deep sense, and it is lofty in terms of production, safety, and faith. It brings all happiness and prosperity for every female.

Given this system and its regulations related to woman's work, every manager in any organization or institution will know that this woman, who applied to one of their jobs, has a family and a guardian that looks after her, loves her, fears for her, and is ready to sacrifice his life to protect her.

"This is unlike the Western woman whose family is ruined and she lives alone. Everyone lies in wait for her and tries to reach her for their desire, and she is not protected by anyone."

The regulations for the Muslim woman's work:

1. She should get her guardian's permission to work.

Islamically, the permission to work here means the rational and wise guardian who is familiar with the reality and well aware of the challenges related to work.

But if her guardian is different from this, and he prevents her from work out of prejudice and oppression, then his permission does not count. Moreover, he cannot force her to engage in work she does not want.

2. Her work should not distract her from her house, husband, and children, for these are her foremost responsibility and the cause of her bliss in this life and the Hereafter.

3. Her work should be consistent with her nature, womanhood, and physical and mental characteristics.

Here Islam stands up to all those who want to put her in such types of work that contradict her womanhood, like cleaning the streets, digging the roads, mining, and carrying heavy items.

4. She should go out as a good representative of her values in terms of modesty and good appearance in such a way that none can identify her shape or get attracted by her

body. Indeed, she is a great female in which only her husband can be her partner on the journey in life, whom she chooses.

How amazing! Islam empowers women in everything, but it loves and protects them from everything.

Women even get equal pay like men for similar work, which denotes their high status and the justice of this great religion.

As the old saying puts it: Things are known by their opposites.

We need to look into a different model of women's work that is far away from the teachings of the universal Islam, and to know the story of the work of Western women, so that we can be grateful for this great religion, Islam.

Why did the Western woman go out to work?

She went out to work, because her guardian, be he a father or a husband, is not required to spend on her. So, daughters and wives are obliged to work to support themselves.

You should not be surprised then if you find an 18-year-old girl paying rent to her father for the room she lives in or going out to look for some place to live in, even if she has to offer her body for sale. What a dreadful society!

The wife is also required to take part in the house expenses just like the husband, even for food and drink.

How poor the Western woman is! "She does not have Islam to guarantee her maintenance." Rather, there is no room for family in the West. Everyone is looking for his/her own freedom and pleasure.

Hence, the poor Western woman is fervently working to secure her livelihood, which would not be provided by her husband or father.

And as she went out, she would find a society that mercifully took her situation into consideration and made her work while preserving her dignity. While proclaiming equality between men and women day and night and on every occasion, this poor woman is not given equal pay like men for similar work, especially since the man in that society is not required to spend on her in the first place!

Rather, they give her slightly more than half of the pay received by men. That's so unfair!

Unmarried American women receive only 65% of men's salary, and married women receive 56% of the pay received by men (These are the drunkards who are not required to spend on their wives whatsoever).

In Islam, work is not a problem; but where to work?

In France, women went out to the arena of work after the French Revolution (1204 H - 1789 AD), 273 years before the collapse of feudalism under which feudalists would own the land and those on it.

At the start of the formation of capitalism and the major wheel of industry, millions of farmers and villagers emigrated, fleeing the feudal system which used to inflict severe harm upon them. They ran away to major cities.

Thereupon, they were quickly caught by the new factories looking for labor. They did not know that they had thus fallen into the greed of capitalism under which they would only get a little money in return for long hours of work.

This little amount of money did not meet the family's needs.

Under these conditions, women and children in the countryside were obliged to go to cities in search for livelihood by any means and at any cost, just to live. As such, the factories received them.

They were given less than a quarter of men's pay, just because they were women. However, their disdain of women did not stop at payment. They exploited their needs for establishing a specific plan of vice for these poor females.

The plan of vice:

The founders of the immoral plan of vice misused the following conditions:

- . Deprivation and poverty that befell women as they lived in cities without having any caretaker.

- . Millions of male workers were living without wives.

- . Women became a burden upon their husbands, and daughters a burden upon their fathers, and everyone was obliged to engage in any work just to spend on themselves.

This provided a great opportunity for the brokers of prostitution and vice to establish a business that solely relied upon women's bodies.

A French member of parliament said:

"The profession of prostitution was no longer a personal job; rather, it became a broad business and an organized profession due to the great profits earned by its agents."

How painful is the mere thought that the Western woman in the past did not go out to work willingly and freely, but she was obliged and forced to do so, as her husband would not spend on her, and her son would not care about her! So, she went out to make ends meet. This was after the capitalist system did something that has destroyed the West to this day; and that's ruining the family and spreading the notion of individual freedom, which has caused woman to be lost among them, and none can protect her from their crimes.

Anne, the famous writer, said:

"It is better and less harmful for our girls to work as domestic servants than to work in laboratories, where they get soiled with dirt that eliminates the beauty of their lives forever.

So, why do we not seek to help girls engage in such work that accords with their natural disposition and maintains their honor."

They led and forced the Western woman to engage in any kind of work. And in order for her to unhesitatingly accept any work, they ruined her religion, and then her family. So, she became submissive to them, and they could employ her in anything they wished.

As a consequence, pornographic firms became among the largest businesses that employed millions of women around the globe and generated billions in revenues.

The star of these movies is the man, and the victim, who is sick to death, is the woman.

Let us go back to work. The US Department of Labor emphasized that most women in the West work in low-paying jobs, and 97% of high positions are occupied by men. The study suggested that:

- . 89% of servants and cleaners are women.

- . 93% of secretaries are women.

- . 93% of receptionists are women.

- . 74% of waitstaff at restaurants are women.

Not only that, there are terrible statistics about what working women suffer, as violence against women at work costs companies and institutions hundreds of millions, which are paid to these women due to the violence they suffer.

Then, no one can sell women's work to us today, because ours is the religion of knowledge and work for males and females.

Therefore, we should all take pride in the regulations of the universal religion of Islam concerning women's work.

Indeed, it is the truth as clear as the sun that Islam promotes women's freedom to work or stay at home.

If they stay at home, they get their financial rights; and if they go out to work, there are regulations in place to protect them and guard their freedom, chastity, and dignity.

"Where can a woman work, and how?" This is the philosophy of Islam in relation to work.

The Western woman only suffered bitterly from all these crimes, injustices, and insults when she lost her religion and decision as to "Where should I work, and how?"

O Allah, preserve the Muslim woman and save the Western one!

You have a job; however, do not forget your job.

The UN report on the economic value of women's employment, in 1985, says: If the world's women were to receive payment for the household chores, this would amount to half of the national income of every country. If wives were to go on a strike from household chores, chaos would spread in the world, children would fill the streets, and infants would lie hungry in their beds. If such a strike took place, the world would appraise the great value of women's work at home.

If a woman received payment for the household chores she performs, her wage would reach more than \$145,000 a year. Some women contribute 25%-45% of the national revenue by their household chores.

Edelman Financial Services:

In the state of Virginia, it conducted a study of mothers' work at home (upbringing - financial management - psychotherapy for the family - cooking - care) and attempted to measure this by financial numbers on paper. It found that a mother deserves an annual salary of \$508,000.

If the study were conducted on the Arab mother, the amount would be far higher.

Financial Analyst Edelman said:

"A mother works at home for almost 24 hours nonstop, in what is equivalent to the wages of 17 important jobs."

Here we need to deeply think about boosting the status of housewife mothers and paying attention to their leading role in society as a whole.

One of the key principles in Islam is to pay attention to the housewife mother and care about her and the role she plays.

Therefore, it guarantees her maintenance in return for the services she offers, and her husband is also required to serve her.

Hence, the Prophet (may Allah's peace and blessings be upon him) said: "The best among you are the best to their wives, and I am the best among you to my wives."

One of the major errors in the field of employment worldwide is to exclusively define work as "such efforts for which one receives payment". This excludes every woman who works to maintain the stability of her family and raise her children. This is so unfair!

Thus, when a great housewife mother, who makes the main focus of her work in this life producing a new generation, is asked: Do you have a job? She says: No, I am a housewife.

This is based on the general definition of work. Because she is not paid for this great work, her work is not called work.

The work of the housewife mother is the greatest job for any country and any society. Indeed, she is the manager of an academy for taking care of the new generation and maintaining the stability of the family.

It is stated in a number of Western reports, such as reports by the committees of health, education, and social care, which study the conditions of workers, including American women:

"The clear truth is that care for children should be regarded as work in every sense of the word, because this is a hard task with a more serious impact on the broader society than any other paid job.

We will attain this realization when we start taking care of those women who devote themselves to maternity and homemaking and pay them wages in return for their efforts, considering their work at home as a valuable contribution to the national income."

How wonderful it is that everything Islam already guarantees for you with all love, they are now calling for it.

Auguste Comte said:

A woman's life should be her home, and she should not be assigned with men's work, for this cuts her off from her main job and spoils her natural talents. Men should spend on women, without expecting material work from them, so that they can be devoted to their social job, namely having children and raising them.

How great the universal Islam is!

Islam elevates the status of woman while she is a housewife mother and while she is an employee in an institution doing such work that is suitable for her nature and value.

Eleven million in the USA work at home on a full-time basis and earn more money than those who go out to work.

The American Journal of Psychiatry reported that 42% of working women experience sexual assault.

And that 90% of the sexually assaulted women are mentally affected.

Studies suggest that 6% of working women quit work due to sexual harassment.

A new study shows that 21% of French women, 58% of Dutch women, 74% of British women, and 27% of Spanish women suffer immoral harassments in workplaces.

Surprisingly, even UN female staff are not safe from such molestations - those who advocate the conferences on women's rights! A survey was conducted on the UN female secretaries, covering 575 women, on the sexual blackmailing they face at work.

Fifty percent said they were personally subjected to such sexual molestations and assaults.

So, we here affirm that the stance of Islam regarding women's work is not about whether they should or should not work, but where should they work, and how?

Read these words by Ibn al-Qayyim, which the whole world needs today:

"Undoubtedly, enabling women to mingle with men is the root of all afflictions and one of the greatest causes of the prevalence of public punishments. It is also one of the causes leading to the corruption of public and individual affairs, the frequency of immoralities and adultery, and the occurrence of widespread deaths and the related plagues.

If the rulers were to know the corruption this causes to worldly affairs and people, let alone the religion, they would be so firm in preventing it." [At-Turuq Al-Hukmiyyah - Ibn al-Qayyim]

Freedom Story 1

The Western woman

Before we go into this story, I would like to reveal to you that the thing about which I keep thinking and feel most concerned about is the condition of the female in the West (your sister from Eve).

She has become the person in the world who most needs support, rights, protection, and salvation from the lustful Western civilization, which has made women a puppet for every vice, with men being the only winner.

Let us embark now on the story of her freedom and the steps of that liberation:

The first step: Renounce your religion... and enjoy your freedom.

This call in Europe was the first step towards the alleged freedom - abandonment of religion, so that the Western woman could obtain her rights. The call was forthright and clear.

If she did not renounce her religion, she would not obtain her rights.

So, the concept of liberating the woman in the West means liberating her first from religion... Why?

This is because they know that a happy, just, and balanced social life in which people can decide their own affairs according to their values and conscience can only be established by religion.

And in fact, none can take advantage of a woman if religion directs her manners, morals, worship, relationships, and chastity.

It is no secret that the Western woman (your sister) believed this slogan about the abandonment of religion, so that they could take her rights and freedom.

The second step: The slogans of freedom and the abandonment of family life:

After the renunciation of religion, the West raised the slogans of women's freedom in the following manner:

. Absolute freedom:

This was a call to the Western woman to totally get rid of all restrictions imposed by religion.

Thereafter, they raised another slogan.

. The freedom of will:

This is the woman's ability and authority to take decisions, and the love of her will. Then, another slogan followed.

. The freedom of the mind's judgment:

This is the freedom subject to the will of the mind. Whatever our minds wish, we do.

Then came their most important slogan.

. The individual freedom:

This means giving precedence to the rights of individuals and making the Western laws for the sake of individuals, not the family.

This kind of freedom is aimed at ruining the family system after they already managed to ruin the religion in the heart and conduct of the Western woman.

Consequently, we can say: After the step of the renunciation of religion in the West, there was still a huge obstacle preventing them from reaching the woman easily, namely the family, which protects her from everything.

So, the term of "individual freedom" was intended to formulate certain laws and slogans under which a girl can dispense with her family, and her family can dispense with her.

The slogan of individual freedom was the first gate through which the West managed to break the family fabric.

The West views the family as the biggest hindrance to progress and prosperity, and they

even say that openly: "The family must be uprooted, even if this leads to revolt against the religion."

The feminist movement in the West was founded on the following idea:

"Society is built upon individuals, not the family."

At that point, the woman lost the wall of protection: religion and family.

Baldi, a famous Western scholar, said: "Islam is the only religion among all religions that created, by virtue of its sublime teachings, many obstacles preventing people from inclining toward lewdness and immorality. A sufficient source of pride for it is that it venerated and extolled lineage, which encourages men to get married and keep away from adultery."

"With just and high-level reasoning, Islam solved most social problems, which still concern lawmakers in the West."

However,

the female in this society renounced her religion and family and became alone, waiting for her freedom.

Freedom for the Western woman rests on three key elements:

1. First: You and man are equal (equality):

After she renounced her religion and family, they brought her freedom on the plate of equality between her and man in everything.

The aim was to make women do all the work men do, regardless of their natural disposition. What matters is that women should be wherever men are. They did not even care about women's educational role with their children, and the fact that they went further away from their families.

So, the Western woman understood freedom in an inverse way, and as a consequence, she abandoned her values and morals and distorted the nature of her private life as a mother, which destroyed the family fabric altogether.

Furthermore, the Western society believed its own lie that women have become just like men. Thus, they are shown no mercy and can only be seen as equals. They should work hard and do anything men can do, relentlessly.

Alas! If only they focused on treating women justly, without the so-called equality that has no limit in forcing the Western woman to overburden herself until she loses everything.

Second: Have your own money:

This means: Go out and look for any job that enables you to dispense with man, be he a husband, a father, or a brother. Thus, they made her sole purpose to be working competitively and becoming self-sufficient, as if the family has no goal but money.

This step was not meant as a punishment for the husband.

Indeed, work is a right for a woman. However, she can work while her husband works and they live in love, harmony, and integration within a coherent family with common goals.

How great that is!

Yet, their plan in this area (financial independence) was aimed at something totally different. They wanted to lay the groundwork for a very deep concept.

As they established equality between men and women, and called for financial independence for women, then what is the need for this man to be your husband today, while you are without religion or family? Why would you let a man prevent you from a freedom that has a thousand men?

As a result of this concept, the Western woman became an equal to man, so she left him as a man who loves her and views her as his companion on the journey of life, the mother of his children, and his beloved wife. They even made her "the self-sufficient rival".

Under these conditions, a woman is obliged to work even if she does not prefer to, for she is now an equal to man, who would not show her compassion at all and would accept that she engage in any work to earn a living.

And she is prepared to lose everything to keep her job. This deprives her of a quiet and stable life.

The husband treats her as an equal and rebukes her if she does not work and share the family expenses with him.

She also lost the feeling of security, compassion, comfort, and cordiality. And the greatest loss she incurred is the loss of "her happiness as a female".

Now, she has lost her religion, her family and her husband.

Yes, they (the mafia of liberating women so as to take advantage of them) realized that

they would not be able to exploit woman with all ease and without any oversight except by renouncing the following:

Religion: It deters her from vice.

Family: An entity that cares about her and defends, protects, and loves her.

Husband: Provides care, compassion, desire, and protection.

Next is the third and most important element and goal, for which they ruined religion and family and made woman equal to her husband. It is for this third element that they made her in pressing need of money, so that she would be willing to do anything to earn it. This third element makes it possible to derive benefit from the woman and tamper with her in all fields, without the deterrence of religion, the care of family, or the protection of husband.

3. Third: Unrestricted mingling:

This element is very very strange.

It is utterly different from the first and second elements.

If we accept the condition of women in the West in which husbands are not required to spend on their wives, where there is equality between men and women, and where women are financially independent, then we should expect undesirable consequences.

Are these two elements not enough for the Western woman to find her freedom and rights?

I ask you by Allah to explain to me: What is the need for the third element, the unrestricted mingling? What does this have to do with equality and financial independence?

The truth:

Yes, the truth which every female should know is that what was planned for the Western woman went far beyond the issue of equality and financial independence.

Indeed, these two elements, along with some slogans, managed to achieve

(Renunciation of religion - destruction of family - making the wife equal to the husband).

However, this would not achieve their major goal, namely free and easy access to women.

There came the element of unrestricted mingling to be the alternative that compensates women for what they lack and miss in their lives.

Their narrative and theories came to affirm:

"A woman's freedom makes her fall into intimate relationships with whomever she wills, without the sacred bond of marriage."

This carnal mafia, which sets snares for females in the West, holds the belief that

"Marriage is the most horrible social institution!"

They even predict their social future by acting upon their wishes about a reality which they dream to live in; this is

"a reality in which marriage no longer exists!"

Their concept of freedom is based on these three elements:

"An aggressive, rebellious, and lonely woman who accepts from dominant traditions what she likes and rejects what she does not like, even if it were a religion."

Any smart and conscious female, who reads this reality, would say: If I consent to this, I will lose everything!!

Her status is in the view of society to her. She will lose all her rights in social life and, along with that, her brilliance, vitality, and inner happiness.

She will be encircled by illnesses, on top of which is depression and anxiety. There will be no winner but this man to whom she submits herself intimately, who takes the dearest thing she possesses. She is the only loser.

For the esteemed female, the criminal Western civilization is aware that she will suffer more than that, mentally and physically, and will be humiliated, encircled by serious illnesses, and will be subject to aggression and permissiveness. Moreover, she will not find any conscience to awaken her, for she renounced her religion, and has no family to protect her, as her family was ruined.

They even know that she will get pregnant several times from different men and will need abortions, and she may die slowly.

Nonetheless, do you expect them to change their ways out of mercy toward this female to whom they allegedly seek to bring freedom?

The Western civilization only possesses power, no conscience.

To make this poor female trust their call, they did not tell her that she will get sick and oppressed and will lose everything.

Yet, the principle of force and the mafia of vice became evident after she became totally alone, with no father, brother, husband, or relative to support her with all love. They enacted laws for her, to be adopted by the global system. In order for these laws to be: the last bullet hitting the humanity of the Western society. More specifically, it is the last bullet hitting the rights and freedom of the poor Western women. Here I present to you these laws and directives. Have a look at them to find out the reality of the humanity of the Western society and its crime against women.

The laws of the international conferences on women (the last bullet) are below:

1. Calling for the freedom of illegal sexual relations and considering this one of the fundamental rights of women.
2. Spreading the notion of 'gender', as a substitute for the term 'sex', with the aim of revoking the concept of male and female, as if they are saying: We are all of the same kind, not different. So, there is nothing wrong with same-sex marriages. Thus, they acknowledge all forms of homosexuality.
3. Disseminating new updated contraceptives and calling for the prevention of early pregnancies.
4. Acknowledging the rights of fornicators.
5. Formal acknowledgement of homosexuality.
6. Making the girl or woman socially vulnerable by ruining her family.
7. Promoting co-education.
8. Calling for women's work in mixed-sex environments.
9. Making condoms easily accessible and distributing them among males on a large scale and at low prices.
10. Combating discrimination against people infected with AIDS.
11. Calling for abortion to be regarded as one of the rights of a woman and enabling her to get this right easily.
12. Calling for the establishment of abortion hospitals.

Freedom of devouring

After these permissive criminal laws, whose only victim is the Western woman, and after this story about the freedom of the Western woman, here are the statistics that speak about how this victim, who was in the lap of her family and religion, was devoured. After she lost everything, you can hear nothing but the cries of her reality and the sound of her loneliness and sadness. The statistics would shock anyone with the least amount of humanity, as one sees the effects of the alleged liberation of the Western woman.

When the French writer Françoise Sagan was asked about her mockery of the movement of women's liberation, she said:

"Based on my review of the experiences of the vast majority of women, I can say that the movement of women's liberation is but a big lie fabricated by man to deceive the woman thereby."

The wife of the president of one of the countries supporting freedom said:

"A woman is no longer significant in the midst of false freedom that ruined her entity and character and made her subject to horrible exploitation by those with deviant passions."

A Western writer said:

"The feminist movement in the West produced a self-contradictory idea, considering women to be free when they serve their bosses, but slaves when they serve their husbands."

What follows are the statistics about the freedom of devouring the Western woman after everything was taken from her and she was left alone with all her grievances. The numbers show that she died as a female with dignity, freedom, and humanity.

The statistics of the story of the freedom of devouring the Western woman

When everything is lost, freedom turns into statistics of painful servitude.

The Institute of Women in Madrid released its annual report on the conditions of

freedoms worldwide.

- . In 1980, there were more than 1.5 million cases of abortion, 30% of which were for girls not older than 20.

- . In 1982, 80% of the women who got married 15 years earlier were now divorced.

- . In 1984, 8 million women lived alone without any help from outside.

- . In 1995, there were 82,000 rape crimes, 80% of which took place within the circle of friends. The police said the numbers were far higher.

- . In 1997, the organizations of women's rights found that one woman was raped every 6 seconds.

- . In 1997, an American magazine, the Times reported: Six million women in the USA suffer from physical and mental abuse because of those they live with.

- . Four thousand women are killed every year at the hands of those they live with.

- . The police personnel in the USA spend 33% of their time answering phone calls involving violence against women.

- . 40%-50% of women killed in the USA are murdered by their intimate partners.

- . Over 3 million women in the USA suffer sexual assaults.

- . Women in the UK are horribly beaten to death by their husbands, which led the government to establish shelters for such women who go through such beatings that may end up losing their lives.

Today there are over 150 such shelters, as the percentage of women who suffer from beatings has reached 38%.

- . In his book "The American Woman", Eric John mentioned that there are about 20 million people in the USA suffering from mental and neurological illnesses.

- . Sweden is the most liberal nation in the world, which is so free that it approves of homosexuality. Twenty-five percent of the population suffers from mental and neurological illnesses, and 30% of the medical spending goes to the treatment of mental and neurological illnesses. Suicide rates are soaring dreadfully.

- . In 1991, four women were killed every day by men.

- . A Hungarian professor enumerated the number of abortion cases worldwide (in which babies are killed and torn apart while in their mothers' wombs). He said there are 30 million abortion cases annually, and that abortion rates in some countries are now higher than birth rates.

- . In the USA alone, abortion kills more than a million babies annually. The same number of innocent children are also killed in the UK.

- . 42 million babies were killed by abortion in the USA from 1937 to 2002.

- . Over 65 million people in the USA are infected with sexually transmitted diseases.

- . 78 women are raped per hour in the USA.

- . A study conducted by the US Department of Defense found that 78% of women in the army suffer sexual harassment by other personnel.

- . A report by the US government Centers for Disease Control found that a man has an intimate relationship with an average number of seven women!

- . Furthermore, 29% of men had sexual intercourse with more than 15 women over the course of their lives. The percentage is 42% in the UK, 38% in Italy, and 36% in France.

- . International data show that nearly 500 thousand women work in the prostitution industry in Europe.

- . In 1995, the revenues of prostitution companies and their media outlets reached a total of \$2.5 billion, with women being the only victim and men the only winner.

- . Rosy, an actress in pornographic movies, said:

Most movies are shot in special places, and the crew is dominantly male.

The producers of pornographic movies rely upon the approach of physical violence against girls with whom sex is practiced, including beating, choking, slapping, pulling the hair, kicking, and spitting.

She added: The places where movies are shot are so unclean, dirty, and foul-smelling, and they contain blood, needles, wine, and hashish, and we are forced to consume drugs and alcohol. A girl may be subject to sexual intercourse with four men or more. Some faint and some may even die.

Specialist physicians are in place to deal with any emergency. They certainly do not intervene to protect the girl, but to give her some anesthetic drug so that she can complete the movie. Rosy further said: Some girls cry and beg, refusing to continue, but all those around are bereft of humanity and do not know but one thing:

"Woman was created so that sex can be practiced with her in all horrible forms."

Most men practice sex with us while they are under the influence of drugs and wine. Some girls try to flee, but they are forcibly held and dragged toward the pornographic cameras. No one hears their cries.

○A pause!

As I write these lines and live this story that embodies the brutality of the Western world toward women, tears flow from my eyes in sadness over this girl who was stripped of everything and needs our support, especially since we carry the universal Islam which helps and empowers women and makes them proudly free. I will not hide from you that while I write this story on the freedom of the Western woman and review its results and statistics, I only remember one thing: the condition of women in the old civilizations and how they were treated as nothing, until Islam emerged.

Believe me, their condition today is more terrible, slavish, and tragic.

Do you remember this girl as she was among rabid men doing whatever they wanted to her, as if she was created for nothing but this? Do you remember her family and how they ruined it and drove her out to be easily available to them in the name of individual freedom, the freedom of thought, the freedom of will, and the absolute freedom? While she is among those criminals, she cannot find a father to protect her, a brother to defend her with all love, a relative to feel jealous about her, or a husband to offer her a happy and stable life.

Or do you remember her religion which she sacrificed in the name of freedom and rights, until she became captive to the most horrible forms of vice? She lost her religion that would make her free, proud, strong, great, and happy.

. Sandra Norak, a victim of the prostitution mafia, said:

An older man deceived me by sweet talk and led me to prostitution companies, which forced me to provide sexual pleasure to more than 400 men over the course of 4 weeks. In other words, I sold my body to a hundred men every week.

This means I should be a victim to 14 drunken men every day.

Where is the alleged equality? Where is the false freedom? Where are women's rights? Rather, I say to the Western world: Just where is humanity, what is the minimum degree of being human?

. Elina, a 23-year-old girl,

trusted a colleague of hers, who persuaded her to go to Germany and work in public services. However, she found herself in a sex mafia, which forced her to unconditionally provide all sex services to every customer, especially since Germany is one of the European nations that provide good protection to such companies that obtain official authorization for prostitution hubs. Elina said: I used to sleep in one room with three women. The room had only one bed, which we would use in turns, as if we were the most poor persons on earth.

She added: All I saw in Germany during my stay there was a fuel station, located in a forlorn area on a highway. They would only allow us to get out and go to this station to buy sandwiches and cigarettes, under tight guarding to prevent us from escaping - slavery!

. I wish we could help her

The Western system wronged this female who was born to be great, and Islam came to make her free, not to be enslaved by anyone.

. The Western woman came to be displayed in show windows for anyone who wants to buy her to make profits with her body, or hire her for a few days. Indeed, they enslaved this poor woman in the name of freedom.

. There emerged in the USA and Europe many restaurants that serve food on the bodies of nude women, as reported in the New York Times, April 4, 2007. The same magazine also mentioned that there are car washing centers that employ nude women in order to attract customers.

. What is the price of the body of a European woman?

This phrase was the title of a German TV show that discussed the reasons behind the continuity of the sex trade in Europe, which allegedly protects women's rights.

. Sadly, the West now has something like a bourse for trade in the bodies of minor girls.

. The French Minister of Justice

This minister did not marry, but she engaged in illegal relationships from which she had a baby girl from an unknown father, in 2009.

In 2012, she sued the famous French businessman Dominique Desseigne, the descendant of a wealthy family, and the owner of a chain of some of the best and finest

hotels and restaurants in Champs-Élysées.

She claimed he was the father of her daughter and asked for a DNA test to prove that. But he said he would not perform the test, because the woman had been engaged in an intimate relationship with eight men, including a famous TV journalist, a prime minister in Spain, and a brother of the former French President Nicolas Sarkozy!

If this is the minister of justice in the nation of fashion, human rights, and women's rights, then we should say farewell to the rights of women in the West!

Do you expect France, in a reality like this, to pay attention to the protection of the rights of French women?

. The French government: Waiting for a girl to reach the age of 18 to rebel against her family and obtain her freedom, and even her sexual freedom, is a long time to wait!

Therefore, the minister of state for equality between man and woman declared that the legal age for practicing sex by consent is 15, not 18.

This is sordid and dirty lewdness that only thinks about one thing - free access to the female - without any mercy or humanity toward this weak being.

When they know that a 17-year-old Arab girl got married, they make a big fuss over it and shout a thousand slogans about women's rights. But if a girl engages in illegal sexual intercourse with a number of men, this is freedom!

Astonishingly, French President Emmanuel Macron stated that he was so concerned about the freedom of Arab women ... No comment!

"O Allah, help us support the Western woman!"

This program... and the downfall

"You are not the Father" is the title of a famous TV show in the USA. In the show, a woman invites a number of men with whom she engaged in sexual intercourse to take DNA tests, so that she can identify the father of her child. One of the strangest cases was for a woman, called Rosalinda, who admitted to having sex with more than 18 men, whom she invited to the show. They all took the DNA test to know who was the father of her 11-year-old son. The audience, the show's host, and the mother and her child anxiously waited for the fixed date. As the results of the tests were released, there was a surprise that caused the boy to sob in a heap of tears. The tests showed that none of the 18 men was his father, which meant that his mother had illegal sexual intercourse with others besides the 18 men.

We do not know whether to feel sad over the child or the reality and scandal of his mother, Rosalinda, or the idea of this TV show, which indicates that this case is only an example of millions of other cases that represent the reality of the Western woman.

The show also featured husbands who brought their wives in front of the audience to make sure they were their children's real fathers. The results were negative as well, proving their wives' unfaithfulness. The show was aired on the US channel NBC for 20 years, recording 3.500 episodes. Each episode presented at least three cases.

Such TV shows clearly reveal to us the extent of insult directed at the US women. They fear, therefore, that Western women might search for a different model with which they rest assured and feel their humanity.

It is for this reason that they desperately try, and by every means possible, to ruin the model of the Muslim woman and the Muslim family.

The Western woman speaks

The West devised every skillful way to use the Western woman in shameful and humiliating acts that could only rival the forms of old slavery.

As a result, exploitation of women's bodies in different kinds of lewdness has turned into an industry that generates \$12B to the US economy every year, with the Western woman suffering all forms of distress and sadness in the prime of her life.

When she grows old, she finds herself alone, after men and everybody have abandoned her. She spends the remaining part of her life alone, with no companion but the dog or some friends at the old-age home, if she can afford to stay there.

The Muslim woman, on the other hand, continues to be surrounded by all love and care from her husband, sons and daughters, grandchildren, relatives, and friends.

Now, listen to them as they speak to you.

. Mary, a French writer,

in her book "The Last Harems", said:

My dear sisters, do not envy us, the European women, or follow our example. You do not know the cost we paid in slavery to buy our alleged freedom. Let me tell you: To the house, to the house. Be lawful wives, and stay as mothers. Be women in everything. Allah has given you a lot of feminine gentleness. So, do not wish to wrestle with men or try hard to compete with them.

And she beautifully said: Stand behind your husband while you are his lady.

. A TV director and producer, who embraced Islam and changed her name to Āminah

I warn Muslim women of the advocates of liberality and I know well what this phrase means. I want Muslim women to know that Western women are not liberated as they mistakenly think, for they are captive to the Western system. Indeed, a woman's real freedom is that which Islam has given to her.

. Arton, a famous writer

She said in the Eastern Mail newspaper:

Would that our countries were like the Muslim countries, where there is modesty, chastity, and purity. A servant there among Muslims enjoys the most kind living and treatment, just like the children of the household. Honors are not violated.

. Brigitte Bardot, the famous actress

I was one day a symbol of liberality and corruption; rather, I was immersed in corruption up to my neck. When I watch one of my previous movies today, I spit on myself and turn it off immediately. I was so vile.

She went on to say:

One finds utmost happiness in marriage.

When I see a family and their children, I ask myself:

Why am I deprived of this blessing?

. The wife of an Italian ambassador to one of the Muslim countries

They claim that the Muslim woman is in slavery. This is something I would like to dismiss as untrue.

The novelists in Europe do not try to search for the truth.

I met Muslim women in reality, and were it not for that, I would have believed what is written about them.

I am not exaggerating if I say:

The Muslim woman is freer than the European woman.

The Muslim woman is the only one who cares about her family life.

. Danielle Crittenden, an American writer.

In her book "What Our Mothers Didn't Tell Us", she said:

The new generation of mothers below the age of 40 have fallen victim to the Western feminist movement.

This movement drove women out of their homes, delayed their marriage, and reduced their role in upbringing and homemaking.

As a result, women's ties to the aspects related to their psychological and mental nature, like maternity and the love for forming a family, were cut off.

The writer called for women to go back home and get married early.

She described the outcome of the Western feminist movement as anxiety - confusion - disturbance.

She added:

This led every girl in the West to ask two important questions:

First: Is going out to the arena of work more important than caring for children?

Second: Why does my boyfriend not want to marry me as I want to marry him?

The story of freedom 2

After we lived the steps of the first story of freedom for the Western woman and saw how they managed to make her lose her religion and then her family until she became alone, having none to defend or protect her; and how they stripped her of every internal scruple that would enable her to defend her rights; and thereupon, she was devoured in the sea of vice and lost everything;

you find them today rushing toward a new arena through which they can target a new female, wishing to take advantage of her by every possible means to make her the next victim.

This female is you, O you hero!

Yes, you, the valued daughter of Islam, the granddaughter of the conscious Khadījah and the young knowledgeable 'Ā'ishah.

They want to make you the star of the second story of their alleged freedom. Do you agree to that?

They realize that your universal Islam has made you proud, free, and happy. So, they pursue every means and slogan of allurements to drag you to their slavery in order to first take advantage of you and then prevent you from being a role model

for every other female in the world. They want to make you lose everything in the name of freedom. To this end, they would deal with you in the same way that enabled them to exploit the Western woman.

In their story with the Western woman, if you remember, they went through stages: renunciation of religion - destruction of family - individual freedom - equality - mingling - and ultimately taking advantage of the Western woman.

They will follow these same steps with you.

But your religion and values are well-established and deeply-rooted. They patiently try every possible means of persuasion to reach the same outcome: free access to the Muslim woman.

They will not say to you: Renounce your religion!

They cannot say to you forthright "renounce your religion and get your freedom" as they said to the Western woman.

Their best way for the renunciation of religion is to distort the religion. To this end, they distort its rulings, symbols, and role models, and highlight suspicions that shake the certitude in your heart. Furthermore, they create new symbols that superficialize the religion in the name of centrism and under the slogan that "Religion is easy; do not make it complex".

This is a true statement, but it is only used to exploit the Muslim woman. One of the phrases they commonly say is "Religion is kidnapped". So this kidnapped religion will not liberate anyone but woman - so that they can take advantage of her.

This liberation, along with all its methods, means one thing:

Renounce your religion and obtain your happiness.

If this proves futile, they resort to the weapon of suspicions.

We will have a particular pause on the approach of suspicions!

They will not speak directly to you about individual freedom and about ruining the family.

They are well aware of the family and social cohesion surrounding the Muslim girl.

Hence, they cannot achieve their goal straightforwardly.

But they will use a number of slogans to reach the same goal:

You are free - who is the guardian - I do not want guardianship from anyone - I can travel alone.

If you have accepted these slogans today, know that you are walking toward the same snares whereby they devoured the Western woman and made her the most miserable female beneath the feet of men.

They will keep trying until they obtain the freedom of exploiting you.

They will broaden for you the slogan of equality, while you are unaware, so as to make you equal to man, just because he is man, and prompt you to enter into this struggle in one capacity: you are oppressed.

Certainly, they will not say to you that Islam has wronged you. However, they will make use of certain examples and exceptional cases in society to reinforce their slogan of equality.

If you go with them to this stage, they will then employ the idea of "financial independence" through any kind of work! Just be stronger than man, even if he is your husband, father, brother, or the like. Just be a rival!

They know that her Islam enabled her to work and distinguish herself. But they do not want such work for which Islam has set certain regulations that prevent them from taking advantage of her easily.

Thereafter, and in the name of work and financial self-sufficiency, certain carefully picked jobs will be created so that girls looking for money will come and work without any regulations that take into account their peculiar traits as females.

At this point, they manage to achieve their deep goal, namely mingling between men and women, which is the most effective means for making use of women in the name of freedom.

After that, we can only list the numbers and stories about Muslim women being devoured

in the name of the alleged freedom.

Yet, I am sure that the great Muslim female will declare to the whole world: All this life would be meaningless if I renounced my religion, values, family, and chastity.

And you will be the heroic Muslim female and the representative of Muslim women, who will lend support to the Western woman, her sister from Eve.

I am certain that you are stronger than them, for they possess nothing but desires and misconceptions.

You, on the other hand, are superb, strong, and free. With your universal religion, you possess unyielding certitude.

Misconceptions about women

Frankly, O dear sister, I do not like to get into any of the misconceptions raised these days.

They are aimed at Islam, the Qur'an, the Islamic rulings, women, and so on.

Why?

Our religion is divine, upright, and strong. It came to perfect our noble manners. But we will try to generally discuss some of these misconceptions.

Thus, we will expose the desperate bankruptcy of those who raise such flimsy misconceptions.

What are the misconceptions for?

The reference of rights for the Muslim woman is based on a divine religion that was not and will never be distorted, and hence these rights are constant and lasting, and they are applicable to both men and women, regardless of their color and race and are free from any demeaning treatment. Moreover, they are not subject to personal inclinations with regard to women.

This is the religion that brought every female out of the darkness of slavery and humiliation and into the light of freedom, care, and empowerment.

In this world, she is not a slave to anyone but Allah Almighty.

So, they cannot easily persuade her to abandon this religion, as they persuaded the Western woman in return for obtaining freedom.

Faced with an upright religion, they have no way but to raise misconceptions in order to shake her constant values that empower her and turn them into challenges that hinder her freedom.

All this happens by a number of approaches.

How is a misconception made?

One of the most dangerous aspects of the deviant thinking with regard to women is the approach of "taking texts out of context and distorting their real meaning".

When a certain phrase is taken out of context, it gets separated from the original text and can be used as a marketing slogan for any misconception. Meanwhile, we, with all confidence, laugh at their desperate attempts, and laugh a thousand times at their superficial thinking in relation to the universality of the teachings and rulings of Islam.

Misconceptions that throw mines on the path of the great female

We will present to you some of these misconceptions and deal with them with awareness, and to be at the forefront of defending every female whose certitude and love for the universal Islam is targeted by the enemies who seek to exploit her and turn her into a captive in their hands.

First: Misconceptions on the Qur'anic verses

How miserable they are as they try their utmost to prove that the Qur'an elevates man higher than woman.

Here is a question:

If you have found out that the Qur'an favors you more than women, is this not something pleasant to you? Why are you complaining?

Is this all because of your love for woman? Or is it because you cannot use her while the Qur'an beautifully exists in all aspects of her life?

Following this stage of misconception, you will say to the Muslim woman as you said to the Western one: Renounce your religion, whose Qur'an favors man over you, and, consequently, you will not obtain your freedom.

Then, the third and fourth stages will come, until you lose your religion and values.

But here, and with all calmness and pleasure, we will turn every misconception into a point of strength in certitude, thinking, and awareness.
I always hope that we focus on their tedious approach of taking a text out of the context only to use it as a slogan, which they will turn into a bridge leading them to the queen of purity, the great female whom Islam encompasses in all care, attention, and empowerment.

1. Misconception about the Qur'anic verse: {And the male is not like the female}

I have a feeling...

that those who raise this misconception do not know anything about the Qur'an or its context, language, and events.

They seem to care about nothing but the word "woman - female".

Therefore, they look for any verse mentioning women or females.

As a result, they form their misconceptions based on their defective understanding.

And they exhibit the same understanding in every misconception they raise.

Hence, they understood that this verse underestimates females.

Sometimes I say to myself, "Their minds cannot be that superficial", which leads me to think that they probably know that this verse has nothing to do with discrimination between males and females.

However, they seem to say: We will raise this misconception anyway; we will lose nothing. Perhaps some women, who are not well-acquainted with the Qur'an or its interpretation, will fall into the trap of this misconception.

I would like to remind you that we are not discussing these misconceptions to prove their opposites and that the Qur'an is innocent of them. No! Indeed, we are the followers of an upright religion that no falsehood comes to it from the front or from behind.

We only seek to expose those people's way of thinking and also expose any future approach that raises misconceptions out of context.

As a consequence, every girl will be able to generally respond to any misconception, if she is certain that her religion is the greatest and most established one.

Let us live the story and then go back to the subject of misconception.

With regard to this verse {And the male is not like the female} [Surat Āl 'Imrān: 36], which they say favors the male over the female, let me remind you of their frequent approach of taking a verse out of context and separating it from its story.

This verse occurs within the story of Āl 'Imrān.

{[Remember] when the wife of 'Imrān said: "My Lord, I dedicate to You what is in my womb, so accept it from me, for You are the All-Hearing, the All-Knowing."} [Surat Āl 'Imrān: 35]

The story speaks about the mother of Mary, as she invoked Allah Almighty while she was pregnant, saying: O Lord, I vow this pregnancy in my womb for You and vow that this baby will be a servant in the Aqsa Mosque, from which he will not go out.

Given that this service is arduous, she wished that her baby would be male so as to be able to perform the hard task in the House of Allah.

As she gave birth, she found out it was a female baby.

Thereupon, she invoked Allah Almighty again.

She said: O Lord, it is a female baby. So, how can I fulfill my vow in the proper way? I wanted him to be a servant in Your House, and it would be hard for a female to undertake this enduring service.

This is quite a normal context in the story.

Did it cross the mind of anyone of us now that the male is favored over the female?

On the contrary, we see great mercy and care for the female, consideration of her nature, and refraining from burdening her with things beyond her capacity.

Moreover, I would like to tell you that there are two readings of these words: {And Allah knew best what she had given birth to.}

1. The reading of Abu Bakr and Ibn 'Āmir:

{When she gave birth, she said: "My Lord, I have given birth to a female child, and Allah knew best what I had given birth to, and the male is not like the female. I have named her Mary, and I seek refuge with You for her and her offspring from Satan, the accursed."}

This reading in Arabic denotes that these words were said by the mother of Mary.

Thus, Mary's mother said: O Lord, You know best what I have given birth to; however, this female is not good for service in Your Mosque, for she will experience fatigue, menstruation, and the like, particularly since this service is enduring day and night.

2. The reading by a majority of the reciters is:

{And Allah knew best what she had given birth to.}

This means that it is Allah Almighty Who said these words.

In other words, He knows that the female to whom she gave birth is not like the male she was hoping for; rather, she will be greater than this desired male - {And Her Lord graciously accepted her.}

Mary, this female baby, would be a sign for humankind, and would be more distinguished and meritorious than millions of males. Allah would make her the mother of one of the Messengers of firm resolve and a symbol of purity and chastity and would provide her with sustenance without limit. Not only would she serve the Mosque, but her son would serve the entire humanity.

This fine female, Mary (peace be upon her) will be the best of all women in Paradise.

Now, what does this story have to do with the issue of favoring males over females!

The verse speaks about an unknown male and a famous female, Mary, the mother of 'Īsa (Jesus).

This verse should be cited as the best indication of the great status of females and how Allah Almighty honors them.

{Also [the example of] Mary, daughter of 'Imrān who guarded her chastity, so We breathed into her through Our angel [Gabriel], and she firmly believed in the words of her Lord and His Scriptures, and was one of the obedient.} [Surat at-Tahrīm: 12]

2. Misconception about the Qur'anic verse: {To Allah they ascribe daughters - glory be to Him - but for themselves they choose what they desire [sons]}

In their laughable misconception, they say that Allah Almighty mocks those who ascribe sons to themselves and daughters to Him.

They cite this as an evidence that Allah Almighty sees daughters as inferior to sons - far exalted is Allah above what they say!

I first say to them: Why did you take the verse out of its context, history, and environment?

Why is this deviance take a text out of its context?

This verse occurs in Surat an-Nahl, a Makkan Surah. The verses revealed during the Makkan period, aimed at rectifying people's creeds through dialogue, debate, reasoning, and addressing such arguments that were regarded as deeply rooted according to their beliefs.

The disbelievers of Quraysh believed that Allah Almighty had daughters, and He revealed verses during this period to correct this belief, negating that He has a child in the first place, whether male or female.

{Say: "He is Allah, the One; Allah, the Eternal Refuge. He has not begotten and has not been begotten. and there is none comparable to Him."}

He conversed with them (while He is their Lord) regarding one of their beliefs - that Allah Almighty had daughters - through a discourse based on argument and persuasion and rooted in their beliefs and their minds which were affected by this creed, clarifying its weakness and contradiction. He even invited them to use their minds.

Allah seemed to say to them: If your minds dictate to you that Allah has daughters, while you know that I am the Creator of the heavens and the earth, and you call upon Me at times of distress -

{Say: "Who rescues you from the darkness of the land and sea? You invoke Him humbly and privately: 'If only He rescues us from this, we will certainly be among those who are grateful.'" } [Surat al-An'ām: 63].

and the reality in which you live shows that you are a society that hates females and buries them alive, and if they live, they lead a life of humiliation and worthlessness; then why do you ascribe to Allah the females whom you hate, Whom you claim to be your Lord and Creator, whereas you ascribe the males whom you love to yourselves? This division is unfair; where are your minds?!

So, the verse is intended to show their feeble thinking and debate with them in accordance with their creed and social reality in relation to the female, whom Allah

Almighty has created as He has created the male.

Imagine! As this debate and calm conversation in the Qur'an goes on in an attempt to guide those disbelievers and rectify their beliefs, someone intervenes in the dialogue and, without knowledge, says: What is the occasion of this verse?

This verse indicates belittlement of women!

Here we say to him: No! You are only making people laugh at you.

Take the trouble of searching for the whole context, the occasion, and the interpretation of this verse.

Do not separate the verse from its occasion and theme in order to highlight the slogan of your misconception.

3. Misconception about the Qur'anic words: {Although men have a higher degree over them}

First: I would like to remind you of their approach of selecting a verse or a phrase and presenting it out of context.

I would also like to remind you of your certitude that your upright and perfect religion makes you entirely content with any status Allah Almighty puts you in, regardless of any status the advocates of freedom claim to grant to you.

This verse was revealed in relation to the rulings on divorce. It briefly portrays the relationship between man and woman and outlines the responsibility of each one of them.

Here is the verse: {Women have rights similar to the rights over them in a reasonable manner, although men have a higher degree over them.} [Surat al-Baqarah: 228]

O God! Look at their reprehensible approach of taking a verse out of context to suit their desired slogan.

They did not mention: {Women have rights similar to the rights over them in a reasonable manner.}

They only took: {Although men have a higher degree over them.}

I did tell you: They only target the locations where 'woman' is mentioned and use them as a slogan for their misconception.

Hence, every Muslim girl who does not take the understanding of the Qur'an and the Prophet's Hadīths as an individual responsibility will be deceived by any misconception, although if she reads the interpretation of this verse, she will grasp the entire context with all calmness and confidence.

I will cite here a statement by Ibn 'Abbās, the Prophet's cousin and the Qur'an's interpreter. The Prophet (may Allah's peace and blessings be upon him) supplicated Allah Almighty twice to give him wisdom.

What did he say about this verse? What did he understand from it? Listen, O daughter of Islam!

Ibn 'Abbās said: "Indeed, I like to get adorned for my wife as I like her to get adorned for me. Allah Almighty says: {Women have rights similar to the rights over them in a reasonable manner.}"

What an elevated understanding, manners, and care even in the area of beautification, let alone attention, justice, mercy, and kind treatment!

{Although men have a higher degree over them.}

In relation to this verse, Ibn 'Abbās said: "I do not like to seek all of my rights over her, for Allah Almighty says: {Although men have a higher degree over them.}"

In other words, he would not ask for all his rights from his wife or require perfection.

By these words, Ibn 'Abbās (may Allah be pleased with him) urged men to treat their wives gently and tolerantly.

Al-Qurtubi said: The most appropriate among the views interpreting this verse is Ibn 'Abbās's statement that the degree mentioned here refers to a man's pardon of his wife with regard to some of her duties and fulfilling her rights.

After mentioning Ibn 'Abbās's statement, Ibn 'Atiyyah said:

"This is a good and remarkable opinion."

It appears from the foregoing that this degree comes in the woman's favor. Indeed, it is a duty upon the man and an honor for the woman.

As the misconception relates to a verse of the Qur'an, we referred to the most knowledgeable person about this Book on earth, namely Ibn 'Abbās, and he gave us this answer, which made us wonder and laugh a thousand times at this misconception.

How could those who raise misconceptions regarding the Qur'an obtain such an understanding while they know nothing about it!

They seem to target such a girl that does not know anything about the Qur'an!

Finally, I reiterate to you:

If the interpretation of the verse was different from this, and Allah Almighty gave man preference over woman or gave woman preference over man in a certain role, it would behoove us to be content with the Shariah of our Creator and Lord, the Most Compassionate, and the Most Merciful, and be certain without a shadow of a doubt that it was good for us, for He is the One Who created us from nothing and knows what is best for us and our happiness.

{Does He not know His Own creation, when He is the Most Subtle, the All-Aware?} [Surat al-Mulk: 14]

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4. Misconception about the Qur'anic words: {The share of a male is equal to that of two females}

Yet again, we see the same approach, the same ignorance, and the same superficialization.

Look at how they took the words out of context and separated them from the subsequent part, hiding with all ignorance the great truth about inheritance in this noble religion.

Let me say a few words before exposing the shallow-mindedness of these people who I am sure do not know anything about Islam.

First:

Before addressing the verse on inheritance, let us go back in memory to the condition of women before Islam and in all civilizations and distorted religions - the Jews, the Christians, and the Arabs of jāhiliyyah (the pre-Islamic period of ignorance) - and see how these communities dealt with the issue of inheritance.

You already know that a woman was not entitled to inheritance; rather, she herself was regarded as a property to be inherited, sold, or married after the death of her husband, and her money would be taken from her, or she might be buried alive with her deceased husband.

Second:

In inheritance, Allah Almighty transfers ownership of property to both the male and female, without any endeavor or effort on their part.

The male should not complain that his right is little compared to his duties and what he spends on himself and his wife and children. Nor should he ask that the female not be given anything because no spending is required of her whatsoever.

And the female should not complain, saying: "The share of the male is sometimes double my share."

The Creator, the Disposer of affairs and the All-Wise Lord, has determined a role for males and a role for females, so that they can complement each other.

Thus, every party should see where Allah Almighty has put him or her and be content with all certainty that Allah's division is purely and entirely good for both males and females.

Third:

If you review the recommendations by the international conferences on women, you will find that they are concerned about nothing but the male-female equality in inheritance, and they view inequality in this respect as discrimination against women.

O God! Look who is talking!

It is they who stripped the Western woman of everything and gave her nothing. And those who shout and act as a mouthpiece repeating the recommendations of these conferences, by all means, without taking the trouble of obtaining the minimum understanding of the reality of inheritance in Islam, do not possess but only one consumed method,

namely making a misconception. They never look for the truth, even though they are completely ignorant of the rulings of the universal Islam.

If one of them studied the science of inheritance, he would be ashamed of this misconception.

Therefore,

let us learn the criteria upon which the Islamic science of inheritance rests,

and whether these criteria are only related to being male or female.

The criteria upon which the Islamic science of inheritance rests are as following:

1. The first criterion: The degree of kinship

The degree of kinship is one of the criteria adopted in the Islamic science of inheritance, regardless of whether the relative is male or female. The closer you are, the greater your share will be.

And the more distant a person is, the less his or her share in inheritance will be, irrespective of whether the inheritor is male or female.

Example:

Someone dies and leaves behind a full sister (female) and ten half brothers from the father's side. The female will take half of the inheritance, and the other half will go to his half brothers.

In this case, the female takes more than the male, because she is closer in kinship.

2. The second criterion: The status of the inheriting generation in the sequence of generations

Generations that are in the early stage of their life and are getting prepared for bearing its burdens usually take greater shares of inheritance than those who are in the later stage of their life - regardless of being male or female.

Example:

Someone dies and leaves behind two daughters: a father and a mother. Each daughter will take a third of the inheritance, and the mother and the father will take one sixth, each.

You find here that the generation at the beginning of their life (the two daughters) took more than the generation at the latter part of their life (the mother and the father).

3. The third criterion: The financial responsibility Islam imposed on some inheritors: This is the only criterion that takes into consideration the financial disparity between male and female. This disparity is not based on the type of sex, but on the person's financial responsibility.

A man is required by the Shariah to pay the dowry and support his family, meeting the financial needs of his wife and children. So, it is fair to give him, in some cases of inheritance, a greater share than that of the woman, which helps him in the discharge of his duties.

The woman, on the other hand, takes her share in inheritance and is subject to no financial responsibility whatsoever in Islam.

Having reviewed these criteria upon which the Islamic science of inheritance is based, we say:

Those who raised the misconception of {The share of a male is equal to that of two females} should have completed the verse to see the truths of justice, balance, and mercy in this financial system of the Islamic science of inheritance!

Here are the details:

1. There are only four cases in which the female takes half the share of the male, which means {The share of a male is equal to that of two females.} Only in four cases, the male takes double the share of the female.

2. There are 11 cases of inheritance in which the female takes exactly the same share as the male.

3. There are more than 10 cases in which the female inherits more than the male.

4. There are cases of inheritance in which the female inherits, whereas the male does not.

You can see now how the approach of taking words out of context to use them as a title and a slogan for a certain misconception is so weak and shaky if faced by a female who understands her religion properly and is well-equipped with knowledge, and who seeks balance between knowledge and work so as to reach the happy and complete certainty about her religion, which no falsehood can reach from the front or from behind, because it is a revelation from the Almighty and Most-Merciful Lord.

Islam and the universal just rights in inheritance

French Sociologist Gustave Le Bon, the author of the book "The Arab Civilization", said:

"The principles of inheritance stipulated by the Qur'an are profoundly just and fair. Islam affords wives such rights that we do not find in the French and British laws."

He went on to say: The dominant system outside the Muslim world gives a person the right to divide his inheritance in accordance with his inclination and desire, under the pretext of safeguarding the wealth from going to another family. This is unjust to girls!

Annie Besant, the British writer and author of more than 300 books, said:
One of the world's biggest mistakes is the lack of recognition for Prophet Muhammad's theories in relation to women.

She added: "The teachings of Prophet Muhammad do not stop at the limit of generalities, for he laid down a law for women's inheritance. This law is more just and freer than the English Christian law in terms of the independence given to women. Islam enacted an ideal law for women."

This journey with you, on which we addressed this misconception, has only increased us in certitude, firmness, and love for our great universal Islam.

Let me turn this misconception into dialogue material for you to be able to become a representative of women who defend their rights, freedoms, and religion with all knowledge, confidence, and ease. Here is the dialogue for you.

A dialogue between a girl and her father

Dear father, I fully understand that Allah Almighty does not prescribe anything except for a wise reason and a good interest, and He is not questioned about what He does, for He is the Lord, the Creator, and the Lawgiver.

Dear daughter, let me first tell you that it is great to ask about anything crossing your mind, especially if it pertains to your religion, with this wonderful and confident spirit and this nice introduction of yours, O the dearest of all girls!

First, O dear daughter, I would like to describe to you some aspects of the women's condition in terms of inheritance prior to Islam.

Please, Dad!

O daughter, women before Islam were among properties inherited from one person to another.

An inheritor would say: I inherited her as I inherited his property.

He would deprive her of everything to force her to ransom herself with her money, or he would give her in marriage to whomever he willed and take her dowry for himself, or he would keep her at his house until she died and then he would inherit all her money.

The confident girl: To that extent, O dad, the female's condition in terms of inheritance was dismal before Islam! Was this only among the Arabs before Islam?

The father: No, it did exist among non-Arabs too.

Among the Jews, a woman would not inherit if she had brothers.

As for the Christians, they would deny women the right to ownership.

Then, Islam came to establish justice among people on the basis of rights and duties. Let me ask you a question, my daughter!

The daughter: Please, Dad!

The father: Allah Almighty says: {The share of a male is equal to that of two females.}

What do you understand from this noble verse? Does it denote belittlement of women and their rights?

The confident girl: Dad, about which differences do you want me to speak about: the inward or the outward, the material or the moral? There are too many to be counted.

The father: Bravo, my daughter. These are differences of integration, not of rivalry and conflict.

The divine legislation took into account these constitutional differences between males and females even in worship, such as the peculiar conditions of women (menstruation - postpartum period).

Considering this, Islam temporarily relieves her of one of the pillars of Islam: prayer.

And it defers another pillar for her, namely fasting.

The Western society, on the other hand, forces, uses, and formulates the female as it wishes, and it may even take from her the dearest thing she possesses.

Therefore, what we see of deviant practices that go beyond the appropriate limit for the feminine nature are but a moral frivolity.

So, dear daughter:

"The immeasurable great differences between male and female cannot be encompassed by practical life."

The daughter: May Allah bless you, Dad. This enjoyable conversation with you has helped me organize my ideas, and I cannot wait to learn about the connotation of this verse: {The share of a male is equal to that of two females.}

The father: Now, let us address the verse you have asked about.

First: You should know, my sweet daughter, that when words are taken out of the general context in which they occur, we become unable to understand their correct meaning.

Likewise, when we take certain verses out of the context and separate them from the related verses that contribute to the intended meaning, we come up with narrow and wrong rulings.

So, my dear daughter, let us read the verse: {Allah instructs you concerning [the inheritance of] your children: the share of a male is equal to that of two females.}

Does this verse generally apply to all cases of inheritance, or it only constitutes part of the inheritance rulings?

The daughter: What made me ask, Dad, is my feeling that it is general.

The father: It behooves every Muslim to learn the rulings of their universal Islam and to ask the scholars about anything confusing or unclear to them. This is because those who raise misconceptions always adopt the approach of taking a word out of a certain verse or Hadīth and using it as a slogan for their misconception. Let us take an example regarding the issue you have asked about in inheritance.

The daughter: Please, Dad. I am eagerly willing to hear and understand this reassuring idea.

The father: Inheritance rests upon three pillars, which I will present in the form of questions.

The first question: If you have money and you meet two persons, one of whom is about to depart from life and the other is still at the start of his life journey, to whom would you give the money?

The daughter: I would certainly give it to the one at the start of his life journey, for the other would soon depart from life. At that point, money would be of little benefit to him.

The father: Hence, this is the first pillar upon which inheritance rests in Islam. The younger the inheriting generation is, the greater their share will be compared to that of the older generation - this is often regardless of being male or female. Therefore, the daughter takes more than the father, even though she is a female.

The daughter: What a good piece of information, Dad! What is the second pillar?

The father: I will present it in the form of a question.

The second question: If you have money and want to travel with it without return, and you have relatives, some of whom are very close and some are distant, to whom would you give more of your money?

The daughter: My natural disposition would certainly prompt me to give more to those closely related to me.

The father: The Shariah took this into account in inheritance. The closer a relative is, the greater his or her share in inheritance will be, regardless of being male or female.

So, if someone dies and leaves behind a full sister (female) and a hundred half brothers from the father's side (males),

the full sister will take half of the inheritance, and the other half will be divided among all the half brothers.

The daughter: How great and just our Lord is, Dad! Please, tell me right away about the third pillar.

The father: The third question: There are two persons. One of them is charged with more financial duty (spending on his wife, even if she is rich, and on his parents; he is also required to pay the dowry to his wife and provide for his family, including good healthcare and housing), and the other person is not subject to these financial duties. To whom would you give more of your money?

The daughter: Of course, Dad, I would give more to the person charged with the most financial duties to help him with the spending; I would even double the amount to him.

Now, now I understand, Dad!

The phrase {The share of a male is equal to that of two females} applies to a case like that, not in general terms.

Thank you, Dad, for this great input!

The father: I have not finished it yet, my daughter.

After this part, Allah Almighty says: {If there are...}

If only we do not rush to judgment before considering what is said after {If there are...}

Inheritance differs from one case to another, and it is absolutely not based on discrimination between male and female, but on Shar'i rules that guarantee the rights of everyone. There are numerous cases of inheritance:

. Four cases in which the female's share is half of that of the male - {The share of a male is equal to that of two females.}

. Eleven cases in which the female's share is the same as the male's share.

. More than 10 cases in which the female inherits more than the male.
 . There are cases in which the female inherits, whereas the male does not.
 The daughter: How great our Islam is, Dad! I love it!
 The father: My daughter, the West does not make women ask for their real rights, but they make them ask for flimsy rights on which they focus.
 Daughter, a staunchly secular French woman stated that they do not have laws that give women equal pay with men in similar jobs. They even deprived women of their own name and attributed them to their husbands.
 The daughter: I would like to kiss you on the forehead, Dad, for this great, calm, and convincing dialogue!
 You did not only clarify this question to me, but you also taught me how to deal with similar questions that I may come across.
 And I promise you, Dad, that I will share our conversation with all my friends.

5. Misconception around the Qur'anic words: {Men are in charge of women}

O my Lord, they use the same approach and the same style again!
 How ridiculous they are as they employ misconceptions about this upright religion from Allah, the All-Wise Lord, in the same absurd and boring manner.
 Let me cite the verse they mentioned:
 {Men are in charge of women}!
 You may say:
 Is {Men are in charge of women} a complete verse?
 No, it is a part which they took out of a long verse.
 Why?
 Let me remind you of something I have mentioned to you earlier.
 They search for every verse in which a female, man, or woman is mentioned, and then they take it out of context and turn it into a slogan for their misconception.
 Allah Almighty says: {Men are in charge of women, as Allah has made some of them excel the others, and because they spend of their wealth. Therefore the righteous women are obedient, and protect what Allah has entrusted them with in [their husband's] absence. As for those women on whose part you fear rebellion, [first] admonish them, [next] forsake them in bed, and [last] hit them [gently]. Then if they obey you, do not take further action against them. Indeed, Allah is Most High, All-Great.} [Surat an-Nisā': 34]
 Look at how long this verse is; yet they only took the first three words of it.
 It is their laughable style of taking words out of their context!
 It would be the minimum of justice, fairness, respect of your minds, and consideration for the Qur'anic context to cite this portion:
 {Men are in charge of women, as Allah has made some of them excel the others, and because they spend of their wealth.}
 This context of the verse alone would make you consider the reason behind this guardianship and conclude that it is restricted, not absolute. As a result, you would also search for another misconception.
 How guardianship is interpreted by the enemies of the woman and Islam
 Since the story of freedom began in the West with the successive steps of abolishing the religion, then abolishing the family, then the husband on the grounds that woman should be financially independent and become an equal to her husband; at which point she would become alone and they could exploit her;
 they depicted guardianship as man's authority and control over woman. They even deemed that it runs counter to woman's freedom and a kind of enslavement.
 O Allah! They forgot, or pretended to have forgotten, that Islam came with freedom, not enslavement, and they forgot, or pretended to have forgotten, the condition of the female before Islam in all previous civilizations, and how this religion liberated her from such slavery that would consider women as worthless property.
 Today the advocates of new slavery, in the name of freedom, want to bring the woman back to a special kind of servitude in which they become her masters.
 They say: There is no place for guardianship at a time when women restored their social status, received the same education as men, obtained the highest certificates, and gained vast experience in life.

What is so laughable is that it is they who interpreted guardianship in our religion and our Qur'an, in a way contrary to all existing interpretations, and based all their views upon this understanding. They are like a person who tells a lie and then believes his own lie and builds all his concepts and judgments upon it.

If you ask them:

What is your proof that guardianship is a form of women's enslavement?

Their bankrupt thinking manifests the wrong attitude of some men in the practice of guardianship, in a way far removed from the relevant Islamic objectives and notions.

Here we say: It is extremely unreasonable and unfair to judge an upright and wise religion by the practice of some of its followers who utterly violate its fundamental teachings and rulings.

If only they were somewhat measured, and interpreted guardianship based on Islam's interpretation of it from the Qur'an itself, and also in accordance with the requirements of the approaches of scientific, linguistic, and methodical research -

not research that is rooted in frantic desires and inclinations for assaulting Islam and exploiting its well-preserved daughter.

How can certitude be built with regard to a misconception like this?

First: I would like to remind you that matters in our wise religion follow a full context so as to give their comprehensive connotation.

They cannot be judged by one or two words taken out of context. Allah, the All-Wise Creator, prescribes for each of them certain duties and rights in accordance with their nature and innate disposition, so that they can complete each other.

Second: The meaning of guardianship:

Ibn Manzhūr said: Guardianship (qiwāmah) is derived from "qiyām", which means: preserving, reforming.

Qawām also means: justice and moderateness. Allah Almighty says: {...but are moderate between them.}

Al-Jawhari said: The 'qayyim' of some people is the one who manages their affairs.

The qayyim of a woman is her husband, because he takes charge of her affairs and needs.

When a man performs qiwāmah for his wife, he guards her and takes care of her affairs.

So, a man is 'qā'im' over his wife and children in all their affairs. The superlative form "qawwām" stresses the duty of care.

Third: The wisdom behind assigning 'qiwāmah' to men and not women, and whether it is bound by certain conditions.

With all calmness, we will live through the following lines and see how Islam honored this great female and blessed her with this 'qiwāmah'.

And we will see how Islam honored man by entrusting 'qiwāmah' to him and enabling him to obtain immense rewards by virtue of this responsibility of care and service - "The best amongst you are the best to their wives."

A family is a grouping of two persons of opposite sexes

It is reasonable and necessary that any gathering should have a leader, for the sake of balance. The family's leader takes care of its members and supervises the implementation of its decisions. Indeed, the principles of each Shūra and democracy are not in conflict with the existence of a leader that takes decisions for the interest of all.

This 'qayyim' may be a man or a woman.

Wife: She is responsible for the upbringing and care of her children. She is the queen of her house and a great mother and cherished wife therein. She is entitled to triple kindness.

Husband: He works and seeks sustenance and helps his wife with her tasks, homemaking, and the management of tough decisions.

Here lies qiwāmah, which means:

Justice, service, care, and spending on one's wife and children and the entire household. It is like a duty that should be discharged.

So, qiwāmah is a duty upon the man and an honor for his wife, and it is also a cause of happiness for him in this life and in the Hereafter, if he fulfills it properly.

Allah Almighty is the Creator of male and female, and He knows that man has such traits that qualify him for carrying the responsibility of qiwāmah to serve his wife and family.

These traits include the following:

1. {As Allah has made some of them excel the others}

First: What a remarkable and wonderful choice of words!

Allah did not say: As Allah has made men excel women. But he said: {As Allah has made some of them excel the others.}

In other words, there are traits in which women excel men, and other traits in which men excel women.

Moreover, what women excel at may be a shortcoming in men, and what men excel at may be a shortcoming in women.

Second: Let us talk with all impartiality about the nature of people

Integration, cooperation, mutual support, building, optimism, love, mercy, need, and apology are all beautiful things, and they mostly happen among different people, thus achieving complementarity between them, not uniformity.

This is not a difference of superiority, but is intended to make one in need for the other and not to dispense with him or her, for each one is the other half in this life.

No sane person would disagree with the fact that man and woman are not the same in physical and moral aspects, and also in their way of thinking.

Most theories in the world say that a man is not like a woman.

The difference between man and woman is big, but it is, as we have said, a difference intended for integration in their life.

Examples include the body, endurance, confrontation, protection, taking the right decision quickly, bearing the responsibility for hard decisions, enduring hard work in pursuit of livelihood, emotion.

Management experts say: "The president is a man."

This manifests clearly despite the glossy appearance of women at conferences and some distinguished jobs they may have.

There are nearly 196 nations in the world, 16 of which are ruled by women; that's 8.3%.

Many women wish to find the following in their husbands:

Strength, courage, protection, responsibility, care, attention, and love. If a woman misses such things in her life partner, she will feel deprived and will not wish to be in a relationship with a man who is weak in everything.

Nonetheless, Allah Almighty did not make this the only condition of guardianship, for it needs a practical test!

It is the test of giving to the queen he is coupled with. If he fails this test, he becomes unworthy of guardianship.

2. {And because they spend of their wealth}

The global law says that he who spends takes charge.

If a husband fails to spend on his wife, his guardianship ends over her, and if his guardianship ends, she has the right to dissolve the marriage contract, given the absence of the Shar'i objective of this union.

This is the view of Mālik and Ash-Shāfi'i (dissolving the marriage contract when the husband fails to spend on his wife and provide for her clothing):

"This duty of spending is the duty of the one who excels the other {As Allah has made some of them excel the others}, which obliges him to provide care, be responsible, and spend without stinginess."

The Qur'an uses the words: men and women, not males and females,

because a male could be a child, who cannot be a guardian over a sane woman.

Let me tell you something that will make you completely sure that guardianship is for your benefit and your happiness, O sister!

If a woman is rich and her husband's income is low, he is still obligated to spend on his wife, without taking a penny from her money, unless she permits it.

So, guardianship is a financial, moral, and educational commitment from the man toward his wife and children.

This leads us to the truth that guardianship is not a form of honor for the man or an opportunity for him to flex his muscles.

3. Guardianship is a duty and a responsibility:

Guardianship in Islam is for kind men. It is a duty, not an honor. It's a burden, not gain. And it's a responsibility and leadership, not tyranny and oppression.

As evidence of this, guardianship is not authority. When a dispute arises between a married couple, particularly due to recalcitrance on the wife's part, Allah Almighty commands the man to advise her and keep away from her. Yet, He does not command him to use guardianship as authority, because it is not authority or a sword in the man's hand with which he can decide whatever he wishes.

Guardianship is a burden on the man, as it obliges him to make every effort and endure

every hardship to take care of his family and provide for all its members. Guardianship is about providing care, security, and happiness for the family. After visiting some Arab capitals, Christine, a French lawyer, said:

"After seven weeks visiting Arab capitals, I am now back to Paris. So, what did I find? I found a man who goes to work in the morning, tiring himself and working hard, and in the evening he comes back to his wife with bread, love, emotion, and care for her and her children.

As for the female, she works to raise a new generation and care for her beloved husband. In our country, on the other hand, the woman struggled in pursuit of equality; and what did she finally get?

Her husband calls her every day and tells her to rise and go to earn her living - until the woman forgets her femininity and the man forgets his life partner."

O you, the great and proud female in her universal Islam:

Carry in your heart your natural disposition, certitude, and status, for which Allah Almighty has created you, and your everyday life.

And be sure that:

1. The relationship between man and woman is one of integration, not uniformity. Each has distinct and different traits, and this boosts the complementarity between them and makes each one in need of the other; thus, their happiness becomes complete.

2. The Western woman's call to cancel guardianship is justifiable, as translated by her miserable reality. She works and drudges and spends on herself without man having any responsibility. This is a clear injustice.

3. O daughter of Islam, guardianship is not a social or educational issue or something related to custom, tradition, or international law; rather, it is a divine legislation from the One Who created men and women, which accurately takes into consideration the peculiarities of their nature and composition and the interest of the family and its members, apart from any authority.

Hence, we should say:

{Does He not know His Own creation, when He is the Most Subtle, the All-Aware?}

[Surat al-Mulk: 14-15]

Second: Misconceptions around the Prophet's Hadīths

You now know their way of raising misconceptions around the noble Qur'an.

They also try to raise misconceptions around the Prophet's Hadīths in the same poor laughable way.

Whenever they come across a Hadīth mentioning woman or man, they take from it only what they want and make it a slogan for their misconception, without proper understanding of the Hadīth or its occasion and linguistic and Shar'i connotation, and also without differentiating between authentic and weak Hadīths.

What matters to them is to shake the certitude in the Muslim girl's heart.

We will take only one example of such misconceptions.

The misconception that women are (deficient in mind and religion)

Almost all men and women memorize this phrase: A woman is deficient in mind and religion.

As usual, we put every word or phrase in the context in which it occurs or its occasion, so that we can understand the right meaning of this word, phrase, or verse.

The Hadīth:

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) went out to the place of prayer on the day of Eid al-Ad'ha or Eid al-Fitr, and he came across some women and said: "Give charity, you women folk, for I have been shown that you will be the majority of the inhabitants of Hellfire." They asked: "For what reason, O Messenger of Allah?" He replied: "You are greatly given to abuse, and you are ungrateful to your husbands. I have not seen anyone deficient in mind and religion more able to lead a cautious wise man astray

than some of you."

They said: "What is the deficiency in our religion and mind, O Messenger of Allah?" He said: "Is it not true that the testimony of a woman is half the testimony of a man?" They said: 'Yes!' He said: "This is the deficiency in her mind. Is it not true that when she menstruates, she does not pray or fast?" They said: 'Yes!' He said: "This is the deficiency in her religion." [Narrated by Al-Bukhāri and Muslim]

In the version by Muslim, the narrator described the woman who posed the question as wise: "A prudent woman among them said".

First: The Hadīth is authentic, being narrated by Al-Bukhāri and Muslim.

Second: Before addressing this Hadīth, we affirm the following:

Let us suppose that the Hadīth did not clarify the reason and none could explain the purpose to you. You should still declare your firm unshakable certitude that the Messenger of Allah (may Allah's peace and blessings be upon him) would not utter any word that constitutes injustice to females.

Similarly, if Allah Almighty informed us that a woman's mind is less efficient than a man's mind, or vice versa, and that testimony can be given by women only or by men only, we should in all cases say: We hear and we obey.

He is the Creator and He knows which duties suit His creation.

This is one of the noblest acts of worship - the worship of certitude and submission regarding any status Allah Almighty decides for us.

The owner of a car tends to read its catalog to get the right information regarding it, because it has been released by the car's manufacturer who knows it best. And to Allah belongs the most exalted example.

Third: Let us analyze the Hadīth in detail:

The occasion: It happened at the prayer place of Eid. After the Prophet (may Allah's peace and blessings be upon him) delivered the sermon to his Companions, he went to the prayer place of women, as an honor for them and indicating their important status.

It was like an announcement to everyone of the attendees that women enjoy great status.

Among the women were the knowledgeable 'Ā'ishah and the oft-fasting and oft-praying Fātimah. The Prophet's wives were Allah's selection for him, and they are the mothers of the believers.

We agree that when we love someone, the greatest thing we can offer him is a piece of advice that brings him happiness in this world and in the Hereafter and warns him of certain sins which he may unknowingly commit on a frequent basis.

An example is the Prophet's statement to Mu'ādh ibn Jabal: "Control your tongue."

He informed him that the tongue leads many people to Hellfire. Therefore, the one who said "I advise you to be kind to women" and who said "the best among you are the best to their wives, and I am the best among you to my wives" is also the one who stood before those women to tell them, with all love, to give charity, for charity brings happiness in this world and beyond, and it redresses any probable shortcoming from the woman.

Then, with all love, he said: "I have seen that you will be the majority of the inhabitants of Hellfire."

The Prophet (may Allah's peace and blessings be upon him) here tells about something of the unseen which Allah Almighty revealed to him, namely that women will be the majority of the dwellers of Hellfire. He did not judge anyone. There is a difference between conveying information and judging.

Allah Almighty knows the number of the dwellers of Hellfire and Paradise, and He is the All-Knowing, All-Aware.

This number - that men or women are the majority of the inhabitants of Hellfire - is not about comparison between men and women and who are more excellent; rather, it is related to faith and closeness to Allah Almighty or disbelief and remoteness from Him; and that males and females are equal in terms of rights and duties as well as the reward and punishment in the Hereafter.

{Their Lord responded to them: "I will never waste the deeds of any doer among you, male or female; you are the same in reward."} [Surat Āl 'Imrān: 195]

By Allah, the Prophet's reporting of this information to women was like a gift on the day of Eid, which aimed to make them aware of future things related to the Hereafter and prompt them to shun Hellfire and seek eternity in Paradise, which is the goal of every living person. This favor was realized by the woman who posed such a good question to

the Prophet (may Allah's peace and blessings be upon him) that the Companion reporting the Hadīth described her as a wise woman.

What is the meaning of Jazlh: that is, with reason and opinion?

Ibn Duraid says : Generosity is intellect and dignity.

The woman did not care about the issue of number, for the natural possibility is that the dwellers of Hellfire will be as following:

- half of them men, and half women.
- the majority of them men, and the rest women.
- the majority of them women, and the rest men.

The same possibilities apply to the dwellers of Paradise.

So, that wise woman focused her attention on the Prophet's reporting of the reality of these possibilities,

and that the possibility that women will outnumber men in Hellfire was now a reality, not a mere possibility.

Hence, the heroic female did not ask why, by way of disapproval, for this truth revealed by the Prophet (may Allah's peace and blessings be upon him) was one of the three possibilities.

Also, it was probably the reality of society that its female members outnumbered its male ones.

Consequently, this truth did not come as a great surprise to them. Even today, some statistics suggest that women outnumber men worldwide, which makes the information told in the Hadīth plausible, because women are greater in number.

Thus, women will be the majority of the inhabitants of Paradise.

This is good news for every female.

In a Hadīth, the Prophet (may Allah's peace and blessings be upon him) said: "Everyone of them will have two wives, the marrow of the bones of whose legs will be seen through the flesh due to excessive beauty. They will neither have differences nor hatred amongst themselves. Their hearts will be (like) one heart, and they will be glorifying Allah in the morning and in the evening." [Narrated by Al-Bukhāri and Muslim]

Based on this, women will outnumber men.

The question of this wise woman focused on what concerned her most:

What is the cause of entering Hellfire? In other words, what is the thing that most leads them to Hellfire? As for the number, it was not the point of discussion. Hence, she said: For what reason, O Messenger of Allah?

With all love, he answered her question, so that she could avoid the mentioned causes and thus be happy by entering Paradise.

He said: "You are greatly given to abuse, and you are ungrateful to your husbands."

It is as if the merciful Prophet (may Allah's peace and blessings be upon him) was saying to them, with all love: You may be unaware of the significance of giving up these two traits with regard to your religion. If you abandon them, then rejoice entering Paradise.

I ask you by Allah, is this conversation between the Prophet (may Allah's peace and blessings be upon him) and those women not a dialogue of mercy for every female?

This meaning was repeated a lot in clarifying to men and women the thing that most leads people to Paradise.

Addressing both men and women, the Prophet (may Allah's peace and blessings be upon him) said: "The thing that most leads people to Paradise is good morals."

In another Hadīth, the Prophet (may Allah's peace and blessings be upon him) told Mu'ādh that he loved him, saying: O Mu'ādh, I love you.

He also said to him: "Take hold of this", pointing to his tongue.

Does this mean that Mu'ādh would use his tongue in things displeasing to Allah?

Certainly not.

But, out of his love for Mu'ādh, he informed him about the thing that may lead a person to Hellfire the most, namely the tongue, so that he could be cautious and choose the nicest words for his speech, though Mu'ādh was the person about whom the Prophet (may Allah's peace and blessings be upon him) said: He is the most knowledgeable about the lawful and unlawful in the Ummah of Muhammad. Nonetheless, he gave him advice - because he loved him.

A sincere lover fears for his loved one from the most pernicious manners.

Let us complete the Prophet's dialogue with the women on the day of Eid.

He said to them: "I have not seen anyone deficient in mind and religion more able to lead a cautious wise man astray than some of you." Here I pause!

If you ask experts of language and eloquence about the name of this style, they will tell you that it is a style of wonder at women's capability in spite of their preoccupation with the upbringing of children and other chores and the change in their state of mind due to menstruation and the like, and the fact that emotion overpowers reason in them. This undoubtedly does not detract from their keenness. By contrast, men are naturally driven more by reason than by emotions. Nonetheless, women are most capable of affecting the minds of cautious wise men.

So, the Prophet's speech signified praise, admiration, and recognition of women's charisma with which they can affect cautious men, let alone incautious ones.

Some girl said: As I heard this statement from my Prophet, I smiled in joy and wished that all girls in this world would smile with me.

Here we ask about a woman whom Abu Sa'īd al-Khudri described as wise: Can she be deficient in her mind and religion?

A wise woman amongst them stood up and said: "What is the deficiency in our religion and mind, O Messenger of Allah?" He said: "Is it not true that the testimony of a woman is half the testimony of a man?" They said: 'Yes!' He said: "This is the deficiency in her mind. Is it not true that when she menstruates, she does not pray or fast?" They said: 'Yes!' He said: "This is the deficiency in her religion."

First: Anyone who hears this Hadīth would probably think it denotes belittlement of women. This may also be due to the frequent use of the phrase "deficient in their mind and religion" in situations of women's shortcomings or during heated conversations between husbands and wives, and so on.

Second: Let us address "deficient in their mind"

Nothing in the Hadīth denotes that women's thinking faculties are less than those of men. This generally applies to all the texts of the Qur'an and the Sunnah.

The deficiency in mind does not lie in the thinking faculties, but in the factors affecting thinking and reason, the nature of dealing with these factors, and also the state of mind, experience, information, and the nature of interests.

Many women are not interested in financial issues, crimes, or bearing witness to criminal incidents.

Hence, the mind here does not mean intelligence and discernment, as we are in total agreement that there are women smarter than men.

The Prophet (may Allah's peace and blessings be upon him) mentioned the deficiency in woman's mind as opposed to man's firmness, as if he meant by deficiency here a shortage in firmness and accuracy, for the word 'mind' is also used to mean firmness, which is a common term in the Arabic language.

Mind and firmness are used interchangeably, meaning careful and good reasoning.

Now we go back to the Hadīth.

First: Let us pause with the narrator of this Hadīth, Abu Sa'īd al-Khudri. Did he understand right away that the Prophet's speech meant deficiency in mental faculties, as understood by many people today?

Second, after the Prophet's statement, Abu Sa'īd al-Khudri said: A wise woman stood up. How deep your understanding was, O Companion of the Prophet! He did not take it as a deficiency in mental faculties; otherwise, he would not have said "a wise woman".

Rather, he understood that this deficiency refers to something in women's nature and the way they think and react in situations of giving testimony only, not in general.

If deficiency was intended to mean a shortfall in mental faculties, why then would the Prophet (may Allah's peace and blessings be upon him) express his wonder at women's smartness in affecting decisive men?

Al-'Ayni said: "Is this not dispraise of them? I said: No! Rather, it was said by way of wonder at their ability to do such and such to a decisive man."

Indeed, Mariyam, Khadījah, Āsiya, and Fātimah are more perfect than lots of men until the Day of Judgment. Also, the Prophet's wives are the mothers of the believers, and most of them heard what the Messenger (may Allah's peace and blessings be upon him) said on the day of Eid.

If the intended meaning was deficiency in intelligence, or some basic mental faculties, how then would Allah Almighty treat them equally in terms of the religious obligations and acts of worship and the resultant reward or punishment?

If the Hadīth was taken to mean deficiency in women, it would then be unfair to treat men and women equally in religious obligations and in the reward and punishment in the Hereafter.

Let us hear how the Prophet (may Allah's peace and blessings be upon him) explained the deficiency in mind.

He said: "Is it not true that the testimony of a woman is half the testimony of a man?" They said: 'Yes!' He said: "This is the deficiency in her mind." I would like to tell you here that the best interpretation of a Hadith comes from the Hadith itself.

Hence, the Prophet (may Allah's peace and blessings be upon him) explained the deficiency in mind and clarified that it applies to only one case - only one!

That's testimony!

Only in the case of this testimony does it apply.

In all other aspects of life, she is intellectually and religiously accountable, wise, proud, self-confident, and distinguished.

Here the Prophet (may Allah's peace and blessings be upon him) made reference to the verse that reads: {If two men are not available, then one man and two women from those whom you accept as witnesses - so that if one of them forgets, the other can remind her.} [Surat al-Baqarah: 282]

Ibn al-Qayyim quoted his teacher, Ibn Taymiyyah (may Allah have mercy upon both of them) as saying:

"This is for one to remind the other in case she forgets. This applies to such things in which an upright woman may forget or fail to speak accurately." In other words, the issue is related to accuracy and avoidance of forgetfulness.

Let me speak with you realistically!

Is it not true that many men feel apprehensive of entering the court to give testimony in general?

There are lots of them, even if the testimony in question is quite normal.

Someone told me: I very much fear to give any testimony, even if it is related to inheritance; even if he is only required to bear witness that his father has died and left behind such and such children, a wife, and so on.

A quite ordinary and routine testimony!

He said: I entered the court in awe.

The judge said to me: What shahādah (testimony) do you have? In other words, you are here to bear witness to what?

He said: I told the judge that I have a high school shahādah (certificate)!

The judge laughed a lot, and I said to him: Giving testimony in court can be intimidating.

What then if the testimony pertains to murder, serious crimes, and financial rights!

A lot of men would fear to give testimony regarding such issues.

Knowing this, Allah Almighty says: {The witnesses should not refuse when they are summoned.} [Surat al-Baqarah: 282]

This is because many people tend to avoid testimony out of fear of any error.

Therefore, out of His mercy even toward men, Allah Almighty made the testimony of only one man unacceptable. He says: {If two men are not available...}

This does not denote any deficiency in man. Yet, he should be accompanied by another man, out of mercy to him, so that both can give an accurate testimony, about which they will feel at ease and by which the truth will be upheld. By Allah, this requirement is but a kind of mercy toward man.

Then, what about women with regard to testimony!

A lot of women become extremely fearful and anxious if they have an appointment for giving testimony, even if it is a testimony after which a woman will receive her share in her father's or mother's inheritance.

She may even try to secure the company of another woman (like her paternal or maternal aunt), just to be with her in the court.

The judge may ask her: What is the name of your deceased father?

She may only mention his name while crying over him subconsciously, and she may forget to mention some of her siblings in a condition like that.

The situation is worse if the case is related to murder. A woman cannot bear such a horrific scene and may weep a lot before the judge. She may forget a lot of things during her talk due to her psychological condition and emotional nature.

Question: Are all women like that?

No, but most of them are.

Question: Are all men strong enough to bear the scene of blood?

No, but most of them are able to bear it.

Such rulings are based on what is predominant, not on exceptions.

Question:

You may say: Yes, I am now convinced of the reason, namely the graveness of testimony. But, why was "the deficiency of mind" used here?

What a remarkable logical reasoning and what a wonderful question!

The mind is the core around which work, life, and worship revolve. Without it, a person would not be assigned with anything, even a religion.

Through the mind, one can remember or forget and can be cautious and accurate.

We, therefore, often say:

This is a person who lets his mind prevail over his emotion.

If he did the opposite and let his emotion overcome his mind,

he would be decreasing the mind's role and increasing that of emotion - not in an overall way, but in specific situations.

Yes, in certain situations, emotion waxes and reason wanes, and in other situations the opposite takes place. That's why we describe a person in extreme anger as having lost his mind.

Consider the phrase! We do not say: His mind decreased; rather, we say: He lost his mind.

In fact, the person's mind is there and fully operational - whether man or woman - but in a situation like this in which he or she gets affected, his or her emotion increases and the use of his or her mind is reduced or put on hold.

** By her very nature, a woman is filled with emotion, without which she would not be able to bear

pregnancy, giving birth, suckling, and looking after her children with all love.

All these things need emotion more than the use of the mind.

Don't they?

In suckling and hugging a baby on her chest,

the bigger role is for emotion and the smaller one is for the mind.

If, in such a condition, I said "your emotional skills increased and your mental skills decreased, this would be quite ordinary.

This is particularly true since I said these words in this specific condition, not generally speaking.

Likewise, the Prophet (may Allah's peace and blessings be upon him) mentioned the deficiency in mind with regard to giving testimony only.

If a woman is summoned for testimony in a case of murder or any other serious crime, she would naturally be frightened and affected by the case, since she might have lost her most loved person. So, she attends with her emotion and affections prevailing over the use of mind, though all the skills of her mind and intelligence are in place; yet, in this situation of testimony, her emotion increases and overcomes her mind (i.e. the use of mind decreases).

Here comes Islam to show mercy to her in the situation of testimony, in which she herself reduces the use of her mind and gives precedence to her emotion.

This is to avoid any addition to the testimony or omission therefrom, which would be a sinful and wrongful act. This constitutes concealment of the right testimony.

{Do not conceal the testimony, for anyone who conceals it has a sinful heart, and Allah is All-Knowing of what you do.} [Surat al-Baqarah: 283]

{O you who believe, stand firm for Allah by bearing true testimony, and do not let the hatred of a people lead you away from justice. Be just; that is closer to righteousness.} [Surat al-Mā'idah: 8]

Allah Almighty shows mercy to such a woman who wants to give testimony and possesses such an emotion that may lose all reason in the court. So, He commanded that another woman be with her, reinforcing her testimony and sharing the responsibility with her.

The Prophet's explanation that in such a condition a woman's use of mind decreases is, by Allah, praise of her and an excuse for anything that may happen to her during testimony, like crying, fainting, anxiety, or fear.

It is as if the Prophet (may Allah's peace and blessings be upon him) was telling us that this is not the condition of the woman and her mind at all times and in every situation; do not judge her by the situation of testimony, for this is an exceptional condition in which her emotion prevails over her mind.

Even in this situation, Allah Almighty, in honor of her and out of fear about the integrity of her testimony, commanded that another woman should accompany her in this.

Is this not a form of honor?

Indeed, testimony is a heavy burden to bear. Both men and women try to avoid it. It is not a right over which people vie with one another.

This is because a witness gives testimony, and the judge passes his judgment.

We, therefore, say: Fortunate is every woman whose responsibility of testimony is preserved by Allah Almighty, Who provides her with another woman to share this responsibility with her, just as He provides man with a partner in the responsibility of testimony.

{That is more equitable in the sight of Allah, and more upright for testimony, and more likely to prevent doubts among yourselves.} [Surat al-Baqarah: 282]

By Allah, this is among the best forms of sublimity and attention and care about the Muslim female. Islam is considerate of her condition during testimony and urges us to excuse her because her emotion is so intense that it overcomes her mind in such a situation.

Verily, this alleviation is a favor that requires gratitude.

This is like the dispensation for a traveler not to fast. This is not deemed a deficiency, but a favor that entails him to give thanks.

It is as if I am hearing this very happy girl say:

All thanks, my Lord, for my great Islam! I may get very emotional during testimony and, as a result, the use of my mind may decrease, and I may get angry, forget, be wrongful due to my anger, or fail to be accurate in all aspects. Therefore, the Messenger (may Allah's peace and blessings be upon him) defended me with an excuse that would silence everyone, namely that I go through this condition only during testimony.

And my Lord protected me from incurring a sin because of the responsibility of testimony, and He provided me with another woman to share the heavy burden of this trust, so that I may attain salvation in this world and in the Hereafter. Thanks, O Lord, for my universal religion of Islam!

. I am certain that those who raised this misconception are totally ignorant of Islam and the rulings of testimony in this universal religion, which considers woman as the partner of man.

The rulings of testimony in Islam

. In adultery - the testimony of four free Muslim upright men, according to the majority of scholars.

This means four men are required for testimony.

. In matters witnessed by men, testimony is accepted by at least two men.

In other words, two men are required for testimony, like in the prescribed punishments and retributions.

. Marriage, divorcing one's wife, and taking her back

In such things, testimony is accepted by at least two men or one man and two women.

. Financial dealings, gifts, reconciliation, and debts...

In such things, testimony is accepted by at least two men or one man and two women.

It seems that one of the key pillars of testimony is reinforcement. Islam reinforces testimony in general.

The testimony of a man is reinforced by another man. Nonetheless, no one regards this as an insult to man's personality and dignity. If there are not enough men available for testimony and there is a need for a female witness, Islam reinforces her testimony by another woman; thus, the testimony of two women reinforces the man's testimony.

I am not done with the witness who made me mention to you the rulings of testimony in Islam, and the note that a male witness should be accompanied by another male witness or two female witnesses.

Do you know that

there are certain issues in which the testimony of men is not accepted!

And only the testimony of women is to be heard!

These are the issues related to women, in which a woman is likely to be accurate and not forget; here a woman's testimony is accepted alone.

Examples include giving birth, suckling, physical defects under clothes, and the end of the waiting period.

Tāwūs, Abu Yūsuf, and Imām Ahmad, in a report from him, held the view that the testimony of one upright woman is sufficient in the matters mentioned above; in other words, one woman is enough.

If the deficiency in mind was intended to mean deficiency in intelligence and intellectual

faculties, her testimony alone, without another woman or man, would not be sufficient.
Question: What would a woman lose when her testimony is not accepted in crimes of murder?

She would lose nothing.

Rather, she wins Islam's honor of her and its considerateness of her nature.

And who said that your testimony is not accepted in crimes of murder?

There is an opinion saying that your testimony can be accepted in crimes of murder, but it should be supported by the testimony of another woman - that's all!

Finally,

do you know that lineage, which is one of the five necessities in Islam, can be established by the testimony of one woman? Likewise, separation between husband and wife can be proved by the wet nurse's testimony.

Which one is more important?

To give testimony regarding a small amount of money or serious issues that would decide people's destiny?

Hence, the deficiency is related to some types of testimony, not all, particularly those issues in which women are not generally interested, like the cases involving money, killing, or legal retribution.

In such issues, a woman's emotion may take hold of her and her ability to remember certain things may decrease. Only here we say: The mind has waned and the emotion has waxed.

The woman's mind itself does not decrease in such a situation, nor does the man's mind increase. What increases or decreases is its use, for a man or a woman, according to the type of testimony.

As evidence of this:

In the testimony in which one woman is enough, do we describe her as mentally deficient?

Our Prophet (may Allah's peace and blessings be upon him) explained the deficiency in mind with regard to the testimony that requires two men or one man and two women. As for the testimony in which she alone stands as a witness, she speaks accurately and remembers the relevant details, which shows that her mind is sound and complete and she is not emotionally influenced.

O proud daughter of Islam

I am not exaggerating if I say that this Hadīth contains one of the Prophet's miraculous aspects and is an object of pride for every Muslim female, who should hold her head high among all people, being proud of her religion that takes her nature into utmost consideration.

Here are some statements in support of this view:

Shaykh Az-Zendāni, a scholar specialized in the miracles in the Qur'an and the Sunnah, said:

"Today the secret and wisdom behind this legislation was revealed, as we knew that man has a center for speech in one of the two lobes of his brain and another center for memory in the other lobe.

When the speech center operates while giving testimony, this does not affect the other center of memory.

A woman, on the other hand, has two centers mingled in the lobe, both working to direct speech and memory.

When a woman speaks, the two centers direct speech, and this affects the memory part that contains the information needed for testimony. So, another woman intervenes to reinforce her testimony and protect her memory from forgetfulness."

Third: Let us pause with the meaning of deficient in religion

What a remarkable Hadīth in which every girl should take pride!

Why?

Before I tell you why, let us first affirm a very clear concept in this regard.

Deficiency in religion is not permanently attributed to women; rather, this is linked to the period of menstruation only.

Therefore, the Prophet (may Allah's peace and blessings be upon him) said: "Is it not true that when she menstruates, she does not pray or fast?" They said: 'Yes!' He said: "This is

the deficiency in her religion."

Then, this deficiency only applies to this condition.

Hence, it is utter ignorance to use the phrase "deficient in mind and religion" on every occasion without the least understanding of this Hadīth.

What is the meaning of deficient in religion?

An-Nawawi (may Allah have mercy upon him) said: Religion, faith, and Islam have one meaning in common. Acts of worship are called faith and religion. Whoever performs more worship, his faith and religion increases, and whoever performs less worship, his religion decreases.

So, the term is very clear and the general concept is quite appropriate, intellectually, religiously, and realistically.

Example:

Man and woman should each offer 150 prayers a month. Because of her menstrual period - let's say 8 days - a woman will offer only 110 prayers a month, compared to man's 150 prayers.

Is this not a numerical shortage in worship, whether in prayer or fasting?

This is the notion of deficiency. But it is for the sake of the woman!

Yes, it is for the sake of every Muslim female.

How?

It is a shortfall in the number of prayers and fasting days without any fault or sin, because she is in menstruation.

What a great advantage for you, O daughter of Islam!

In menstruation, your acts of worship decrease, and you incur no sin. It is all about submission and obedience. She prays because Allah commands her to pray, and refrains from praying also as commanded by Allah Almighty.

Here please take a deep breath along with a smile that relates the story which makes every female very happy, because they are dear in the sight of their Lord.

Prayer is the second pillar of Islam.

Fasting is the fourth pillar of Islam.

This is for your sake, for your mental well-being, while you are menstruating.

This is because you may undergo discomfort, depression, bad moods, lethargy, fatigue, loss of appetite, tension, nervousness and anger over trivial things, poor concentration, and headache.

And the great religion of Islam came along with its divine legislation {Does He not know His Own creation, when He is the Most Subtle, the All-Aware?} [Surat al-Mulk: 14]

For the sake of this great female.

It absolves her of the second pillar of Islam at the time of menstruation, without requiring her to make up for it.

Moreover, it delays for her the fourth pillar - the fasting during Ramadan - until she gets back to her normal state after the end of the menstrual period, and then she makes up for the missed days while being active.

O Allah! It is such great care Islam provides to females! How could the advocates of this misconception fail to see this deep and lofty meaning?

As I was writing on this topic, I was preparing a fiqh lesson in the presence of Shaykh Turki al-Mutayri, and he mentioned a statement by Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him).

It is that divorce is not effective if the wife is in the state of menstruation. Thereupon, I said: Glory be to Allah, the Most Subtle, the All-Aware.

Hence, this Hadīth should be the greatest source of honor for every female in Islam. It denotes utmost care to this great female and her nature, emotion, and tender feelings in some situations in her life, after which she goes back to her strength and distinct character.

The Hadīth has no word that indicates preference of man over woman or vice versa.

(Your Islam loves you).

The Western female and the new birth

The Western woman fully realized that the Western civilization is linked to permissiveness, absolute freedom, and social life devoid of religion and family, in which lewdness abounds in society.

All these did not bring her any happiness or tranquility. Rather, she found herself the first

loser, with man being the first winner, exploiting her in all fields.

After this bitter experience for the Western female,

here they are looking for the universal Islam; in order to find tranquility, happiness, freedom, pride, rights, and the truth.

They found their Islam and have never renounced it.

. An American girl (Latasha)

It was fitting to call this girl the seeker of the beauty of chastity.

She grew up in a Christian family as a very smart girl. She used to frequent the church and, in light of her strength and intelligence, was appointed there and put in charge of the youth in the church's activities.

Latasha said: I felt I was living in great anxiety, given the existence of contradictory things and stories in the Bible.

I was searching for something that could save me from this worrisome life.

Do you know how she found Islam?

Latasha recounts: I was watching CNN one night, and they were airing a news report on Iraq.

In the background, I saw a woman, the like of whose beauty I had never seen in my life. She was dressed in black from head to toe, and she was modest and very simple, which made her look so remarkable to me. I knew she was Muslim, but I did not know about the Muslim beliefs.

I was captivated by the style of her clothing and wished to be like her.

That was the beginning of my search for Islam.

O Allah! This modest Iraqi girl did not know that her Hijab and clothing was a good example to others and a wonderful means of Da'wah, leading this American girl to embrace Islam.

Latasha went on to say: I found that Islam is totally consistent with what I was looking for. So, I declared my conversion right away. Let me say this to you and the whole world: "Islam entered my heart and soul, along with tranquility and peace, which I did not use to feel before that."

. Marilyn (a magistrate in British courts, an international lecturer, and a writer on the comprehensive international law)

She used to work on cases of violence against women and children, which made her greatly acquainted with the violent and criminal conduct against women. Observing the family relationships among Muslims in Britain, she decided to read about Islam.

She said: I felt very comfortable with Prophet Muhammad's life and his family life and the stories of his wives and Companions.

I realized that this is the very kind of life I am in bad need for. So, I declared my conversion to Islam right away.

. Eman Roxy (an Austrian writer)

She said: I used to do whatever I wanted (individual freedom).

I earned a lot of money and traveled to many parts of the world.

However, anxiety was haunting me all the time and inner unhappiness was all around me every night.

Frankly, our civilization is unable to provide us with ease and tranquility.

Do not be deceived by the manifestations of advancement and civilization that we have in the West. We are like a house that dazzles onlookers from the outside, whereas in reality it is a spiderweb.

Each time I went to bed, this question would cause unrest to me:

Who am I? What is my job in this life?

One night in the winter, I cried in my bed: O Lord!

O Lord, if You exist, show me the truth.

She continued: Allah led a group of American youths to me, as they came and rented a section in my house.

I began to observe them closely after they exhibited high morals and refined behavior. One day at dawn, I saw them making ablution and praying in congregation.

I did not feel at ease until they finished their prayer, and I asked them about what they were doing. They explained to me the meaning of ablution and prayer and some Islamic concepts. This brought a sense of tranquility to my heart.

I began to move from doubt to certitude, from fear to tranquility, and from anxiety to relief. I felt something that I cannot describe.

I declared my acceptance of Islam with tears of joy. I felt as if I was just coming out of my

mother's womb to my new life.

I went to perform 'Umrah, and there I began to write my book:

"A Lover Forever - A European Woman Loved Islam"

. Teresa

She said: I do not want to speak.

My joy about Islam is indescribable. If I wrote books and volumes, they would not describe my feelings and happiness.

I am Muslim, Muslim, Muslim. Tell everyone: I am Muslim and happy with my Islam. I tell them through all media outlets: Teresa, the Greek girl, has become Muslim, in her religion, clothing, deeds, and thoughts.

. Mu'minah (a Danish girl)

She said: Nothing of the aspects of my Islamic life gave me greater happiness than the guardianship of man. I am proud and happy about this guardianship.

I am a woman, and a man cares about me.

I live with him in tranquility and peace. I cannot believe myself that I am no longer responsible for my livelihood or for shopping and enduring the shoppers' harassments or fearing unexpected mishaps at night.

Beside me is a man who protects and defends me.

(I challenge the world with his strength, and we challenge it with our Islam).

. Diam's (a French rapper)

Diam's said: Rap music was my heart.

Diam rose to great fame and remarkable glory, particularly after the release of her golden record, of which 800 thousand copies were sold. She became very rich.

Diamas recounts: Despite my fame and glory, I was living in constant depression. I would weep non-stop, even like a child, especially at bedtime. I was afraid.

She continued: I was trying to enjoy my popularity. But I would say to myself: Is what I have now the real success?

I had everything and anything a girl would dream of, yet I was unhappy.

Here Diamas is speaking to you.

She is speaking about the moment she found Islam.

She relates: I was with a group of my female friends, one of whom was Muslim.

She said: Excuse me, I will go to pray and come back to you all.

I said to her instantly: I want to pray with you. To the amazement of everyone, I went with her to try the prayer; perhaps, I might find relief from my depression.

She said about the prayer: I had feelings which I had never felt before.

It was the first time my forehead touched the ground. I had a deep feeling I had never experienced before that.

I left with my tears replacing my speech. Frankly, those were the most precious tears. I went to the beach alone and raised my head toward the sky to make Allah a witness over me. With tears flowing down my cheeks, I said:

My Lord, I want to embrace Islam. So, forgive me my past life, for I did not know. Bear witness to what I am saying.

My Lord, I am speaking from my heart. I testify that there is no god but Allah and that Muhammad is the Messenger of Allah.

She said: Only at that point, I felt warmth, truthfulness, security, and love. I was born anew.

She continued: Islam has brought joy to my heart. Today I know the purpose behind my existence in life.

And now I wear the Hijab. Do you know why?

It is because I see the Hijab as a divine command.

It made my heart joyful, and that is enough for me. I gave up rap music, for the culture of anger and resentment no longer has a place in my life.

Today I am very happy and I am certain that none can steal the happiness of my heart, because I have faith.

. Denise Horsley (a London-based dance teacher)

Denise, 26, lives in North London.

She said: I grew up as a Christian. Everything in life was available to me: beauty, pleasure, young age, and dance.

But I had a feeling that was driving me to search for a religion that protects me, physically and morally.

I collected a lot of books on religion. Yet, it was my readings on Islam that captivated me.

Islam is something that is totally convincing and reasonable, and it answered all the questions in my mind.

The month of Ramadan came, and I was the young and beautiful dancer.

However, I heard a recitation of the Qur'an. At that moment, I had a deep feeling of happiness and warmth.

Thereupon, I decided to be a Muslim.

I cannot describe to you the moment I became Muslim.

I became the happiest person in this world.

I am still Denise, yes Denise, the same as she was, but a Muslim, happier, more tranquil, and freer from people, alcoholic drinking, and the exploitation of my body for the pleasure of others.

Praise be to Allah. Denise now prays five times a day, with all love.

She said: Today I live more freely by wearing the Hijab.

The hijab is one of the noblest concepts in Islam. It is not about clothing only; rather, it means being modest in everything. I started wearing more modest clothes and renounced all forms of nudity that used to harm me.

Today I feel completely protected, thanks to my Hijab.

People now treat me with a new level of respect. They judge me by my values and deeds, not by my appearance.

This is the best kind of respect that every female should attain.

. Sara Bokker (an American actress)

Sara Bokker is an American actress and world-renowned model.

She lived in the State of Florida.

She relates: My life was divided between acting, modeling, rowdy parties, shopping malls, and the infatuation of brands.

I used to live my day, and my day only. I became captive to my appearance, not feeling happy except when people looked at me with admiration for my clothes and looks.

The bikini was the symbol of my freedom, which revealed my charms.

Notwithstanding all this unlimited freedom, I was not happy.

On a mildly cold night of January, 2003, while I was on my way home, the breakdown happened, and I began to cry. I said to myself: What can I do? I only want to be a good person.

While I was in this condition, an answer came to me, saying: Be Muslim.

It was only this thought that filled me with peace, relief, and joy on that night.

At that point, my journey to search for Islam began. Only a few weeks later, I found in Islam the perfect and reasonable answers to all my questions in an amazing manner.

I realized that Islam is not a mere religion, but a complete way of life.

I proclaimed the testimony and became Muslim. I cannot find words to describe how I felt happiness for the first time in my life.

The following day, I went out in all eagerness to show the whole world that I became Muslim.

I went to the clothes shop and bought several modest clothes and veils.

Sara continues: "I wore the Hijab of happiness, freedom, and sublimity. Now I became free and broke the shackles of fashion and human enslavement that society imposed on us forcibly."

Let me tell you honestly: I felt as if a heavy burden was lifted off my shoulders.

Finally, I had self-respect and would no longer take people's reactions and opinions as a basis for my self-worth.

She adds: "Since I was a non-Muslim woman, today I insist that women should have the right to know the Hijab and its advantages, and Islam and the happiness they bring to a woman's life, as they did with me.

Yesterday, the bikini was the symbol of my freedom, and I was not aware that it freed me from my morals, values, and true character.

I would like to tell you this truth: Nothing gave me greater happiness than my renunciation of the bikini and the Western lifestyle. Now I am leading the most pleasant life, in peace with my Creator."

. Petra (a Czech girl)

She relates: I was born to an atheist family; however, I never liked the idea of atheism. I felt that this universe must have a creator.

I tried everything and traveled everywhere. Yet, my soul remained dissatisfied - until I was introduced to a religion called Islam.

I felt this was the very thing I had been looking for. I was passionate about searching and reading about Islam, extensively.

At that point, I declared my conversion to Islam, which meant that I climbed up a high mountain, and, reaching its summit, I was amazed at the splendid scene of this great religion. However, this field (Islam) needs persistent ploughing and its members need to work hard, particularly to improve themselves. Petra even stated that there was now an enduring love between her and Islam.

She adds: With Islam, I lead a life that needs practical self-discipline. For example, I reach a dead end if I do not have a feeling of accomplishment, which is brought about by performing prayers on time.

What a great religion of cleanliness and modest clothing!

The Hijab means to me the real liberation which I feel within myself, my personality, and my privacy. I hope that you realize it with all forms of love.

When beauty feels shy

Before my words reach you, I would like to tell you that I am not talking here about something in terms of lawfulness or unlawfulness; but I am conveying the reality of our time and an example of multiple forms of beauty in one character. So, let us reach an agreement before spending the time on reading these words!

If your time, day, and the years of your life go by,

while you are thinking about the appearance of your hair or body; you are sadly searching for wrinkles around your eyes; you are worried about people's opinion about your clothing; or you are chiefly concerned about how to get slim, so that your greatest achievement will be the ability to wear tight jeans easily.

So, let me tell you that this article, with all its words, are for you!

In 1991, Naomi Wolf, the beautiful writer, thinker, and poetess, authored her famous book "The Beauty Myth".

In her book, she wanted to awaken the world to this truth:

"At the time the woman was freed from some laws and practices, new shackles of servitude dangerously emerged for her in the name of beauty."

She further said: The myth of beauty created by the Western system compels the woman to spend all her life and money trying to achieve such beauty, and she will not be able to... Why?

Because she asks this question:

Who put these criteria of beauty for us?

Is it not the media with all its tools (Hollywood, advertising, and magazines) which promotes products on the woman's body? Accordingly, this industry devises for us certain criteria for beauty that cannot be reached, because they are illusory and unrealistic. They are based on one outlook for one goal. These people forgot that beauty is a trait and condition that differs from one place to another.

What is the purpose behind this?

Wolf explained: The purpose of this is to keep the girl concerned, restless, and insecure, and more importantly, to keep her away from areas of special beauty in her society and the environment she lives in.

Wolf, therefore, said: The myth of beauty is a movement of resistance against freedoms; indeed, life has various ways of beauty and accomplishments.

Just as the word 'way' has a lot of synonyms, like

"path, route, course, approach, and style",

every way in life is a sphere for achieving a new beauty.

One framework, however, was drawn for the girl, according to Wolf,

within which all her life and beauty was reduced. This framework can be summarized in words like: strikingly beautiful, slim, my makeup, my shoes, my coffee,

my party, my gift; what do they think about me? How can I look amazing to them?

Hence, this narrow social space in which the girl tries to prove her beauty is bound by one question:

How do I look in the eyes of others?

She added: The girl's life was reduced to this narrow space, which is devoid of many types of beauty. These include her cherished relationships, her education, her culture and knowledge, her playing a leading role in society, and her health, values, and strong character.

Yet, a narrow space was made available to her, where she can practice only the kind of beauty they wanted.

Now, they tend to starve the body instead of curbing its desires, and the media outlets and advertisements do not speak about the woman's spirit, but only her body - everything for the sake of the body.

"Diet, skincare, plastic surgeries, lenses."

Women became hostage to the worldwide fashion and the French hairstyles.

Wolf continued: Did this marathon of illusory beauty bring happiness to the woman, or did it increase her misery?

Is it not unjust that we live for only one aspect of beauty, whereas life is full of beauty of different kinds? When people live for one type of beauty, they try by every means to reveal this single beauty, even at the expense of values! And if a person loses part of this beauty, it is as if she has lost the whole life, because she knows nothing but this specific kind of beauty.

Wolf also said: "Today the girl looks for her status only among women's bodies for comparison and among men's eyes for admiration. In the generation that preceded us, however, girls used to look for their status in society."

Now I would like to say this to Naomi Wolf: I will present to you an example that you would be proud of. More than 1400 years ago, this example managed to achieve several forms of beauty. It possessed all beauty in appearance and looks. However, this beauty which captivated this young girl, Fātimah bint Muhammad, was not an excuse for her to stop searching for the beauty of real life. Moreover, the beautiful fact that her father was the Messenger of Allah did not prompt her to stop bearing her responsibility as a human being and playing her effective role toward herself and her family and society.

This beautiful girl, Fātimah (may Allah be pleased with her), declared to every girl in the world that the areas of beauty available to them are very many and numerous. As a matter of fact, girls can move from one beauty to another according to their capabilities and passion about such beauty - this is in addition to their physical beauty. As our mother 'Ā'ishah (may Allah be pleased with her) said about Fātimah:

She was the one who most resembled the Prophet (may Allah's peace and blessings be upon him); she was more beautiful than the moon. As for the other type of beauty, she was the most similar to the Prophet's character and manners. She did not attain this beauty because her father was the Messenger of Allah, but it was her responsibility towards herself and her religion and life that made her acquire these beautiful traits.

Hence, all the steps of this beautiful girl turned into the birth of a new beauty - the beauty of her relationship with her father. She resolved and worked hard to reach this. Whenever she visited her father, he would stand up to welcome her and would kiss her between the eyes and hold her by the hand and make her sit in his place. And whenever her father visited her, she would stand up, kiss him, and make him sit in her place. What a beautiful relationship the beautiful Fātimah managed to achieve!

Did Fātimah stop at these achievements of beauty?

Listen to what Imam Adh-Dhahabi said about the story of another beauty for this beautiful young girl, Fātimah az-Zahrā'.

Fātimah (may Allah be pleased with her) was patient, religious, kind, modest, content, and thankful to Allah Almighty. What an excellent life this girl led as she achieved the beauty of patience and perseverance without renouncing her values, the beauty of religiousness and fear from Allah while she would often fast in the day and pray in the night, the beauty of kindness while she had a heart filled with mercy and compassion toward the members of her society, the beauty of contentment, a treasure that can only be possessed by one who is self-confident, and the beauty of gratitude to Allah for every favor He bestowed!

And here is yet another beauty!

It is the beauty of the great loving wife and remarkable mother. Ibn Kathīr (may Allah have mercy upon him) said: "Fātimah lived with 'Ali (may Allah be pleased with both of them) a difficult and poor life, even though she was the beautiful, young, strong, and confident woman and the daughter of the Messenger of Allah (may Allah's peace and blessings be upon him)." She believed, however, that she was creating a particular kind of beauty. Her Husband 'Ali loved her so intensely that he would feel jealous of the tooth-stick when she put it in her mouth.

Her beauty as the greatest mother manifested in her love and care for her children: Al-Hasan, Al-Husayn, Muhsin, Umm Kulthūm, and Zaynab.

With her husband and children, she turned the house into a spring of beauty, love, and care. The quern would leave a trace on her hand as she used it to prepare food, and she would raise her children with a great sense of responsibility for producing a new generation from her house that would carry the values of the Hashemite family, which are the Prophet's values. And she achieved what she wanted, offering the world some of the greatest children ever. With these achievements of beauty, it is as if Fātimah had possessed an academy of beauty in numerous fields.

This achievement of beauty by this beautiful young girl was set for the launch of this journey of beauty.

This was a launch to which any other launch would pale in comparison -

Hollywood, beauty contests, and social media are insignificant! This was a launch from the heaven, and the prize is more precious than the whole earth.

The Prophet (may Allah's peace and blessings be upon him) said: "Indeed, this is an angel that never descended to the earth before tonight. He sought permission from his Lord to greet me with peace and to give me the glad tidings that Fātimah is the chief of the women of Paradise, and that Al-Hasan and Al-Husayn are the chiefs of the youths of the people of Paradise."

I adjure you by Allah, is there any global prize for a girl that can be compared to this prize that could only be obtained through informed responsibility from this creative beautiful girl (may Allah be pleased with her)? In the fourth night of Ramadan, 11 A.H., the beautiful 25-year-old Fātimah lay sick in her bed, rejoicing at the glad tidings she had received from her father that she would be the first among his family members to catch up with him after his death. Some create so successful relationships that even death turns into a date for loved ones to meet. In her bed, she was so beautiful like a full moon.

Asmā' bint 'Umays stepped in and found this beautiful queen weeping.

Asmā' asked her: Are you fearful of death, O beautiful Fātimah?

She gave such a response as if addressed to the world with all its slogans of freedom and rights and to every girl that may be allured into displaying her charms and hearing words of admiration. Fātimah said: O Asmā'!

"I fear that men may see me after I die."

Good gracious! She seemed to say: O Asmā', my body, beauty, and shape are my greatest responsibility. I want to preserve them, even after my death. Asmā' said: We will bring you a bier made in Abyssinia and place a curtain upon it so that nothing underneath will be seen.

Thereupon, Fātimah had a broad smile as she said: "May Allah preserve your modesty as you preserved mine, O Asmā'!"

The young girl, who will be a beauty queen in Paradise, died after she told every girl in this world "How beauty can be shy!"

Thank you, my universal Islam

Thank you, my universal Islam... This phrase is the slogan of every Muslim girl in the world. She utters it from her heart to express her joy, high status, and loftiness in the beautiful tree of Islam.

. Thank you, my universal Islam, which highly respects every female and provides her with her freedom and rights in a way that suits her nature and achieves her happiness.

. Thank you, my universal Islam, which lies in wait to defend me against anyone who tries to violate my dignity as a female.

. Thank you, my universal Islam! I realized that you are the only religion that protects women from the most terrible crimes that are committed against them.

. Thank you, my universal Islam, for the just punishments you inflict upon any criminal who tries to tamper with our chastity. These punishments are the lamps of the happy and secure society.

. Thank you, my sublime Islam, for protecting us from mingling, which is the most common cause of vice in the Western civilization.

. Thank you, my beautiful Islam, for the Hijab which makes me happy and proud and suits my nature. I now realize why there is a global campaign against it; because it is a great means of protection for every female in the world and it prevents others from taking advantage of her, as mentioned by The Times newspaper.

Thank you, my wonderful Islam, for you made me a queen in every sense of the word. I walk along with a mahram (non-marriageable male relative) who protects me and

declares to everyone that I am a queen, the daughter of a family that loves me and would die to defend me. Yes, thank you for this blessing of mahram, which boosts my freedom and makes me confident and fearless.

I feel pity for my sister from Eve who lives in the West. They destroyed her family altogether and replaced the mahram with a dog that protects her or a whistle that she keeps in her bag to seek help in case something happens; or she may have to join a training course in self-defense.

. Thank you, my universal Islam, as I see today how the man-made laws in the West favor the aggressive man, the rapist, against this poor woman.

I say: Thanks for the flogging and stoning, which ease the suffering of a sexual assault victim and take revenge for her and also deter every criminal from approaching any woman.

The flogging or stoning of a rapist is real compassion toward the female victim and a means of protection for every woman in society. It makes them feel they are precious and that anyone who hurts them will be duly punished.

If you want to say "thank you, my Islam" from the bottom of your heart, listen to this story:

Mary Fernil, a 14-year-old British lady.

A British man, 35, raped her when she was 12. He forced her to sleep with him. Once his term of imprisonment ended, he was released.

The raped student felt dismayed.

She informed her school teacher that she would be late the following day.

On the eve of this day, she said good night to her mother and headed to her bedroom. She took a large amount of sleeping pills.

In the morning, her mother went to awaken her but could not open the door.

After a lot of effort, she finally opened the door to find this young girl dead in her bed, and beside her was a paper on which she left a note expressing her extreme pain and grief over the release of that criminal rapist.

O dear poor girl! She lived sadly and died with a deep sense of hurt and injustice, while she was only 14!

Her father filed a lawsuit at the Dorking court, in the southwest of London, objecting to the release of the rapist of his daughter.

But do you expect that justice will be done to this child who departed life so sadly?

The public prosecutor of the court cancelled the public charge against the rapist due to the lack of evidence after the girl's suicide!

Yes, we should say "thank you, my Islam" countless times for the firm and just Shariah, which makes us safe and secure everywhere.

. Thank you, my beloved Islam, as I read the book 'Rape' in which the author, Marie-Odile, repeatedly appeals: "Do not leave the girl alone."

She made this appeal after learning about thousands of stories in which girls fell victims as a result of going out alone.

. Yes, thank you, my Islam, for commanding my family to take care of me, keep my company, and be close to me, so that everyone will know that I am a respected and protected princess.

. Thank you, my Islam, as I read the words of a writer at the Times newspaper who called on the government to intervene and persuade women to wear modest clothing, especially like those clothes worn by female Muslims.

His call followed a wave of sexual assaults on women in the West.

. Thank you, my sublime Islam, as I see today an awareness-raising campaign by the London police to encourage women to learn martial arts to be able to defend themselves against ongoing attacks, which increase by 11% a year.

. Thank you, our universal Islam. We love you so much, and you showed us the real love by raising our status in this world and in the Hereafter.

You also declared your love for us by protecting our rights.

Yes, thank you, for allowing us to see the terrible statistics regarding the condition of our sister from Eve in the West, as they took everything from her and left her alone and vulnerable.

Conclusion

This book is for:

1. The Muslim girl who takes pride in her religion

O daughter, we are proud of you and your love for the universal Islam.

With Allah's help, this book will increase your sense of assurance even more and help you engage in dialogue with other girls with all confidence, love, and responsibility.

May Allah grant you success, O ambassador of Islam to every girl!

2. The Muslim girl

My daughter, do you see the bad condition in which the Western woman has ended up?

Dear daughter, you should know that your universal Islam is your real freedom.

I hope you will discover the beauty of your Islam and its love for you before you lose everything.

We wait for you to be an ambassador of Muslim women.

3. The non-Muslim girl

O our sister from Eve, we hope this book will reach you, after it is translated, and tell you how we feel pain and panic as a result of the dreadful statistics in which you are a victim. Read about Islam carefully.

I hope you will reach the truth that Islam is the true and final religion and the religion that guarantees your security, comfort, and bliss.

"O Allah, open her chest for Your great religion!"

Penned by

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Testimonials

"Reading this book was a real birth for my soul and mind; rather, it was a win." R.M.

"Believe me. This book made me love my beautiful Hijab and made me know the greatest truth: development and renovation lie in clinging to my Hijab, for it is the source of my beauty, development, and distinction." D.F.

"This book is a treasure whose worth can only be recognized by those who carefully read every phrase written therein." H.A.

"It is a great inspiring book, which is like a shield for every female in her life." A.H.

"It is a book written in gold letters. It exposed to us all the deceptive appellations of freedom and false femininity and opened to us knowledge vistas about how our beloved universal religion honored all females." L.A.

"The book is wonderful with its smooth, simple, interesting, enjoyable, and deep style. It is perfectly professional and exciting. It adopts a prudent academic approach that is far removed from reactions and superstitious stories. The book addresses the mind, the spirit, and natural disposition, and here lies its power." F.S.

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